

# SPIRIT OF MISSIONS.

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## DOMESTIC DEPARTMENT.

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FEBRUARY, 1873.

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### AN APPEAL FROM BISHOP YOUNG.

THE Bishop of Florida would earnestly invite the attention of the friends of Church Education to the following statement, invoking the sympathy and aid of those in whose judgment the claims of the matter presented call for it :

Permit me to invite your attention to the following statement, and to invoke your sympathy and aid, should the claims of the matter presented, in your judgment, call for it.

In entering upon the administration of the Diocese of Florida, the establishment of Schools was amongst my earliest efforts for the future of the Diocese ; as I regarded the work of Christian Education fundamental to the growth and expansion of the Church. More especially important did I consider the founding of a School of the highest class for Girls, not only that we might educate and mould, as far as possible, the future mothers of this Diocese, but because in the whole broad expanse of the States south of Virginia and Kentucky there were, at that time, in existence but two Schools for Girls with more than a local influence and reputation, viz. : St. Mary's, Raleigh, and the Female Institute at Columbia, Tennessee ; while all the Schools under the influence of the Church, Parochial included, within this territory, numbered only 40. These were served by 118 Teachers, and embraced a total of only 1,982 Pupils ; and this in a population of over 7,000,000 souls ! Within this same area the Church of Rome had in successful operation at that time 165 Schools, served by over 1,000 Teachers, who had under their instruction over 20,000 Pupils ; two-thirds of these Teachers being Sisters, whose lives are devoted to the training of the young, without any other compensation than a bare support ; thus enabling their Schools to compete in charges most advantageously with all others conducted by salaried Teachers. With the Church of Rome alone doing *ten times* as much as we were in the training of the rising generation, and each of the leading non-Episcopal denominations equalling if not excelling us in this department of religious work, I felt that the importance of vigorous and resolute efforts on our part in this matter, if we are even to *hold our own* in the future, could scarcely be over-estimated. Accordingly, I went *beyond* my ability in my efforts to meet this emergency as one, though the humblest, of the Bishops of the Southern Dioceses ; and with some little aid from Northern Churchmen in furnishing, have established successfully a first class Institution, at an outlay of twenty-five thousand dollars, now well known as S. MARY'S PRIORY, located at Fernandina, and under the same roof with my own residence.

But, though well established, its intended and hoped for influence for good is, in great part, paralyzed by the inability of our people to avail themselves of its advantages.

Every year since the war, excepting the last, the cotton crop, which is the principal staple of Florida, has been more than half devoured by the caterpillar. Last year, no caterpillar appearing up to August, all became buoyant and cheerful in the hope that with a full crop at last, they would *begin*, at any rate, to extricate themselves from the embarrassing indebtedness which had so long oppressed them; when, alas! as unlooked for as an earthquake, the Cyclone of August, 1871, swept over the whole State, and prostrated to the ground not only the crops of all kinds, but, in many cases, fences, buildings, and forests. The year just closing brings no ray of hope to cheer the gloom which overshadows us from so many successive years of disaster; for, while less than half a crop has been made, in consequence of the ravages of the caterpillar, the prices of the long staple, of which in great part is our production, have fallen, since our small crop has been picked, nearly fifty per cent. below what they have usually been heretofore.

Under these circumstances, scarcely any of our people in the interior (where the state of things is very different from what it is along the line of travel and resort on the St. John's River) are able to make any provision whatever for the education of their children. Anxious parents are inquiring of me from all parts of my Diocese, upon how low terms their daughters can be received, and whether there is no fund out of which a portion of the requisite amount can be provided to give them some education in the ordinary English branches. I am doing all in my power, as I have been from the opening of the School, to meet this necessity of my impoverished people. Some I take at half rates, and others at even less (though our full charges only meet expenses), and the daughters of my Clergy I have uniformly received as boarders, giving them the full advantages of the School, without any charge at all. To exceed what I am now doing in this way is not in my power, without imperilling the future existence of the School. Yet I could name *scores* of the young daughters of the Church in Florida, between twelve and eighteen years of age, born of as good parentage as any in the land, refined notwithstanding their poverty, endowed by nature with superior gifts and with all that goes to make up the charms of personal attractiveness, working from year to year like menials to meet their physical wants, and growing up into womanhood without any advantages for training and culture, or indeed with scarcely any education at all. I am often made sad at heart by the cases of this sort I meet all over my Diocese. And as the utmost that I can do is but very little among so many, I see no way of lightening this burden of solicitude which most painfully oppresses me, but by making known the facts, as they everywhere confront me, to some of the friends who have, heretofore, kindly manifested an interest in our work, in the hope that when they are making the appointment of their offerings to God for the coming year, they may in love remember, and in sympathy aid us, for the Blessed MASTER's sake.

And I engage that, for every two hundred dollars received in response to this communication, I will give to a worthy and promising daughter of the Church in Florida the advantages of this School for one year—including board and tuition in English and in all other branches taught in classes. And I shall take pleasure in making known to all contributors of annual scholarships the names and antecedents of their respective beneficiaries.

Any contributions, however small, will be thankfully received and duly



acknowledged, as the aggregate of a few small sums will make the amount requisite for a scholarship.

Some, especially Rectors of Parishes, to whom this statement may be sent, and who have not the funds in hand to remit just now, may be disposed to make an appropriation from their Offertories during the winter. Any such would greatly oblige me by communicating information of the same at their earliest convenience, specifying the amount we can depend upon, and at about what time it will probably be sent, that their beneficiaries may be notified, so as to enter as soon as possible upon the benefits of their charitable gift.

Faithfully yours in CHRIST JESUS,

JOHN FREEMAN YOUNG,  
*Bishop of Florida.*

FEAST OF ST. ANDREW,  
Fernandina, Fla., 1872.

P. S. I would add, for the information of parents and guardians who have delicate daughters or wards, for whom the mildness of a Southern winter climate is desirable, and whose studies, meanwhile, they do not wish to have suspended, that they can find in this School every desirable advantage and security, and at very moderate cost.

For Circulars, or any other information, application may be made to me or the resident head of the School, Miss Anna Barnwell Fuller, Fernandina, Florida.  
J. F. Y.

### ST. JAMES' CHURCH, DEER LODGE, MONTANA.

REV. AND DEAR SIR: Enclosed please find the tabular report of Deer Lodge. The other stations mentioned are not regular; I merely visit them occasionally and hold Services.

At my last visit to Bear Town—principally to ask aid in building St. James' Church, Deer Lodge—I was there over Sunday, but, being unable to get a place to officiate in, I was obliged to content myself with my private devotions.

These outside places, excepting Helena, are merely little mining camps, where the people are glad to hear the Word preached occasionally, and where, sometimes, I have special Offices to administer. The principal good arising from my visits is done in my social and domiciliary calls upon the miners and men in their cabins. It helps them not to forget their religious and moral obligations, and encourages and strengthens many a poor soul who would otherwise become utterly demoralized by their daily and hourly surroundings.

The miners are grateful for my visits—always pay my travelling and other expenses; and in a late visit to Yamhill, Pioneer, Philipsburg, Henderson, Bear Town, and Black Foot City—all mining camps—I realized in contributions for the new church \$517.

You will be glad to hear that the contract has been awarded for building St. James' Episcopal Church in Deer Lodge City, at a cost of \$4,625. This includes everything but glass and paint. I have raised, in and around Deer Lodge, something over \$2,700; of this \$250 are in paint and painter's work, leaving for the contract a little over \$2,500. Bishop Tuttle has received for this purpose \$1,000 from St. James' Church, Batavia, New York, after which the Church at Deer Lodge is called, and it is to be a memorial of the late

Rev. Morelle Fowler, who was once Rector of St. James', Batavia, and more latterly a Missionary in Montana. The Bishop has given besides \$45, in all \$1,045; this added to my \$2,500 gives me an available building fund of \$3,545.

From this statement you will see that I still lack \$1,000 or \$1,100 to make good the contract. I am very sanguine of raising from \$300 to \$500 more in and around Deer Lodge. For the rest, I must depend on Eastern Brethren, who can be led to appreciate the great importance of this work. This also allows nothing for the glass, which should be plain ground or stained glass in lead sash, and which must be purchased in the East. About these specialties I am under no anxiety. Suffice it to say that partial pledges have been given Bishop Tuttle or myself for supplying the bell, the organ, the Communion Plate, and the chancel window—to be a memorial. If I can but secure the requisite funds to cover the contract, I shall be most happy, and rest quite secure about all the rest.

The plans—by C. C. Haight of New York—are beautiful, and appropriate in every way. They are in the Early English Pointed style; nave 23x53, chancel 22x15, with vestry, porch, and bell-turret. The windows are plain lancet heads, the east window being three points, and the west window two.

The people here express the greatest interest and sympathy in the enterprise, and have contributed thus far beyond all my expectations. The cost may seem large to people in the East. But the contract price is low, considering the great cost of materials and skilled labor in this country.

Another most important point also to be taken into consideration, is, that this *is not an ordinary village church, having only a local significance*. Deer Lodge is a small town, but an important centre in the midst of the best gold and silver mining country in Montana: it is the county-seat of a county (Deer Lodge) larger than Massachusetts, and it will be one of the most important points on the line of the Northern Pacific Railroad.

It must also be borne in mind that the liberal contributions made here are not by Episcopalians, but mostly all by members of other denominations who united together to call me here as their Pastor, when they had none at all, and who are still faithful—the great majority of them—to me, and loyal to the interests of the Protestant Episcopal Church, in spite of the Southern Methodist and Presbyterian ministers who, uninvited, have come in since. The factious opposition among some few, which their coming has created, has but strengthened the position of the Church and myself, and of this no better evidence is needed than the contributions which have been made to build St. James' Church. On the other hand, the attendance on the Public Services is better, and the Sunday-school is nearly as large and far more efficient than formerly, although the opposition school was placed at the same hour, in a different locality, for the evident purpose of weakening or breaking up mine.

Let it also be known that there is no Protestant Church building of *any kind* in the whole of Deer Lodge county. St. James' Church will be the only Protestant Christian edifice in Western Montana but one, (at Missoula), or in all the vast territory lying between the main range of the Rocky Mountains and Walla Walla in Washington Territory.

From these facts it will be seen that the foothold of the Protestant Episcopal Church in Deer Lodge is a most important one, and one which ought to be held and maintained at any reasonable sacrifice. And when that sacrifice is only a small amount of money, the Missionary assuming all the rest,



is it not reasonable to hope that it will be made ; and that St. James' Church will become an accomplished fact in these fair mountain regions, free from debt and ready to be consecrated by the next anniversary (July 25, 1873) of the brother of the beloved Apostle—St. James the Great?

It will also appear that St. James' Church, Deer Lodge, although a cheap wooden edifice, after the plan of a village church, will have a metropolitan position and importance which will tell through coming years upon the myriads who shall find homes in these fair regions. *The precedence* which, at such an era, will be secured to the Protestant Episcopal Church by the erection of St. James' in the great Northern Pass of the Rocky Mountains, and the moral influence which it will carry with it, will not cease to be felt and acknowledged through many generations to come.

The people of this town and of the whole county, nay, of the whole West Side, contemplate with pleasure and with just pride and interest the erection of such an edifice among them.

Let this building be completed and liberally adorned by the free-will offerings of Eastern Churchmen, and, my word for it, the Protestant Episcopal Church of the United States shall never lose the glory of having struck the first effective blow for the promotion of civilization and refinement, of high-toned morality, social order, and pure religion, in Western Montana.

May the Blessed SPIRIT lead the minds and hearts of faithful Christian men and women of the Church to feel the importance of this work, even as it moves my own heart, and may they come forward liberally "to the help of the LORD against the mighty!"

## MESSAGES FROM THE MISSION FIELD.

### ARKANSAS.

Our good Bishop made me, during Advent, a very pleasant and profitable visitation of a week's duration. He confirmed two persons.

We are still without a place of worship of our own, but are bending all our energies towards raising funds for this purpose. We have raised about \$500 now, which will secure us a lot. During this year we hope to raise as much more.

Oh that our wealthy and liberal brethren abroad would help us! So many pressing appeals are made to them from other and equally destitute places, that we hesitate to call upon them. But this is a large and almost open field for the Church to put forth her energies, and one that must yield the most ample returns.

If I could get a decent habitation of our own, the Church would, under God's blessing, grow rapidly.

### CALIFORNIA.

You will notice in the statistics for the quarter a decrease in the average attendance. It was owing to much and unusual sickness. The copious rains of last winter and torrid heats of the summer filled our atmosphere with malaria ; and October and November were, for the first time during my residence, sickly. A third of our Church families were for the most part, during this time, prevented by the illness of one or more of their members from attending Divine Service. My own health, however, has continued to improve, and I am now in perfect health, and my whole family has been, thank God! in good health during the quarter.

You will be glad to learn that the interest in our Church here and in the

Divine work for which she was founded, is, though slowly, yet surely increasing. We have had, under very painful and yet joyful circumstances, two or three happy additions to our communion.

The offence of the Cross has not yet ceased, and especially among classes. Our venerable Church has to stand fast not only against a zealous Papacy, but against a violent infidelity. We have here peculiar obstacles of these kinds to contend with, and it has been to me a source of great encouragement and happiness to witness the triumph of faith, and see the young, in the face of unnatural persecution, become a professed follower of JESUS.

Such an evidence of devotion to our LORD in connection with our communion has been to me most hopeful and inspiring for the future, and a payment in full for the labors of the past. There are yet seasons for us, who have been more than two scores of years in the Ministry, to exult, "God forbid that I should glory, save in the Cross of our LORD JESUS CHRIST!"

I have lately gone with one of my precious communicants down to the edge of the Dark Valley; and if our Church (where she will never be in sickness and death without the comfort of an attending Clergyman) realized how many of her dear members in the far-off places have no Clergyman to cheer and prepare them for their departure hence, I am confident you would never lack men or means to supply a Missionary to every destitute community.

What a privilege I found it to administer the Holy Communion to this lovely woman! It was such a comfort to her to remember her dear LORD once more on earth, with her mother and sister, in the Communion of His Holy Supper! In intelligence, faith, hope, and charity, and everything that is lovely and of good report, she was a great honor to her Mother Church in New York; and, as I left her bedside, I rejoiced with a full heart, I assure you, that this interesting Communicant had not to die as thousands of the emigrants of our Church, without a Clergyman; and I had my own feelings of gratitude to God that I was here, your Missionary. In many, many communities in this extensive Diocese are numbers of our dear people, as sheep without a shepherd. Oh, that our Zion would send them salvation!

#### LOUISIANA.

I am glad to have to inform you that I have secured, in the town of Donaldsonville, a valuable lot, at a cost of \$2,000, for the erection of a church. I have also raised and deposited with the Treasurer \$1,000 towards this object. Other funds have been promised, which with the sale of the old church property, destroyed during the war, will be amply sufficient for the erection of a building in every way suited to the worship of God, according to the beautiful and blessed Formularies of our beloved Church.

#### MAINE.

Enclosed I send my quarterly statistics. Affairs are moving along quietly and prosperously in our Mission.

Just at present the weather is so cold and the snow so deep, that my visiting distant stations and families is somewhat interrupted.

Christmas morning we had an early Service, and celebration of the Holy Communion at half-past six. The thermometer showed 33° below zero; and a brisk wind was blowing also, which made the cold very much more severe. I have never seen any such intensely cold weather since I have been here as we have had for the last few weeks.

We enjoy our parsonage very much this winter. By the kindness of friends abroad we have now made it quite comfortable.



## MAINE.

The "epizootic" and the very deep snows of the season have shut me off almost entirely from my out-stations, and confined me pretty much at home.

This enforced quiet has, however, given me an opportunity for study, which I was but too glad to embrace. The frontier Missionary has usually but too little time for books; and yet he needs the aid of their contents as much as his brother of the town or city. I have met in this remote region of Northern Maine men who were well posted in all the infidel objections of the day, and to confute whom thoroughly—I mean intellectually—there was demanded a deep and extensive knowledge.

The frontier Missionary needs not only the zeal but also the learning of Paul.

We grow slowly, however, as you may see from the reports of the last year—twenty-six baptized; four confirmed. These are almost entirely absolute gain, scarce any by natural increase; for there is not yet a *complete* Church family here. Our Baptisms and Confirmations are of those who come from the forces of Dissent and Nothingarianism, and so decrease them as much as they add to ourselves.

You will find within my subscription renewed for THE SPIRIT OF MISSIONS. I cannot do without it. It tells me of what my brothers are doing, and so spurs me to renewed action.

## MINNESOTA.

I submit herewith the last quarterly report for 1872 of myself and my late assistant, Rev. Mr. Plummer.

By consent and approbation of my Bishop, I spent about seven weeks during the Fall in visiting various Eastern cities, where I solicited aid in building our new church in St. Anthony.

During my absence I provided for the maintenance of Services at Anoka and Manomin by Mr. Knowlton, Instructor in the Divinity School at Fari-bault.

Mr. Plummer has resigned his position as my assistant, and has taken charge of the Parish at Lake City. Until I may be able to supply his place, it will not be possible for me to secure regular Sunday Services at all our stations. I shall make use of lay-assistance as may be found available.

I am beginning to look forward to my annual trip to the Pine Woods.

## MISSISSIPPI.

Although the figures in the accompanying Report do not indicate very great advancement, yet the Church is gradually taking root in this hard soil, and making some progress. Our great want is Church buildings here and at Acona. We hope to begin a church here in the spring, though the people are poor, and the building fund accumulates very slowly. The zealous efforts of the ladies of the Parish have secured and paid for a beautiful lot of about two acres; and if friends abroad whom God has blessed with the means would only assist us with a few hundred dollars, the good work would go on more speedily, and the Church soon become a recognized Institution in the community. But we shall do the best we can, and go on as fast as we can—the Lord being our Helper.

## SOUTH CAROLINA.

I enclose my statistics for the past quarter and the past year.

I live at Mount Pleasant, which is in Christ Church Parish. My summer Missionary visits of about a week in each month are to McClellanville, which

is thirty-five miles off, and situated in the parish of St. James, Santee. But in the winter I seldom go to McClellanville, and spend my Missionary visits each month on the Santee River, where the Episcopal portion of the population of the Parish is chiefly to be found.

In both Parishes the people are scattered and inaccessible, and hence the small number of Services I can hold. But I make up this want by holding prayers from house to house on my pastoral visits, besides conducting family prayers morning and night at the houses where I lodge. Such informal Services cannot be included in my report. My work is so largely that of the Pastor rather than of the Preacher, especially in the winter, that I have been trying to systematize it. During the past six months I have kept a record of the number of pastoral visits made in Christ Church Parish at Mount Pleasant, and they sum up *at least* two hundred and seven, so that I calculate in a year to pay about four hundred visits in this Parish, and one hundred and upwards in the other Parish. I say *at least*, for doubtless I pay more than I actually take account of.

The census of Mount Pleasant has lately been taken by the town authorities, and it stands thus :

White males .....	181	Black males.....	167
White females.....	199	Black females.....	202
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Total whites .....	380	Total colored .....	369
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Total (white and colored) .....		749	

I trust, as the result of the year's labor, that there is in many hearts a growing love for the Word of God, and our Scriptural Prayer Book. Above all, I hope and believe that, under God, I have been the instrument of sowing in some hearts the seed of love to their Saviour, and a steadfast determination to abide in Him as the Author and Finisher of our Faith.

If so, let His Holy Name be praised.

#### TEXAS.

I herewith send you my report for quarter ending Dec. 31, 1872.

Looking back over the past year, we see something to be thankful for, inconsiderable as are the visible results. The little one has not become a thousand, but it has gone on increasing (however slowly) not only in numbers, as the figures submitted show, but, it is hoped, in interest, zeal, and moral power. The conditions do not exist here essential to rapid Church growth.

Waco claims to be the Athens of Texas, and is, perhaps, entitled to the boast; certainly it is surpassed by no town in the State, in devotion to schools, learning, and religion—such as it is. But it was not in Athens, highly cultured and excessively religious as were its people, that St. Paul preached most successfully.

If we have no avowed Paganism here, we have forms of unbelief and misbelief, new and old, little less hostile to the "Faith which was once delivered unto the saints."

But it remains eternally true—and herein is our encouragement—that the Gospel is the *power of God*, and that the gates of hell—be appearances whatever they may—shall not prevail against the Church; therefore we work on, and hope on, knowing that our labor is not in vain in the Lord.



## CRITICAL NOTES ON READING AND PREACHING.\*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

## ARTICLE XIX.

## THE LESSONS—EMPHASIS, ETC.

In the second lesson for the Morning Service for Trinity Sunday—St. Matt. iii. 7—it should be noted that the meaning is greatly dependent upon the emphatic use of the pronoun *you*—"Who hath warned *you* to flee from the wrath to come." This expresses the Baptist's surprise that the proud and haughty Sadducees and Pharisees, the generation of vipers, had turned from their obduracy and unbelief, and were obedient to the warning to flee from the wrath to come. Also, the emphasis upon *meet*, in the next verse, should be marked—"fruits *meet* for repentance," as though the words were "fruits which fittingly *manifest* your repentance." Unless "*stones*" (v. 9) is strongly emphasized, much of the force of the saying is lost: "God is able of these *stones* to raise up children unto Abraham." The harsh character given to the warning, "The axe is *laid*," etc., is softened by the word in the original—"lying"—ready to be used; not already cutting at the root of the tree. This would forbid the emphatic use of *laid* and *root*, with a pause after them—the common reading—and would mingle the words thus: "The axe is—laid—unto—the—root—of—the—trees." In the 11th verse, the emphasis is upon *shoes* and *worthy*, to show that St. John considered himself unworthy to discharge for his Master the most menial office: light emphasis does not express the profound humility of the great forerunner. "Whose *shoes* I am not *worthy* to bear." The antitheses of the pronouns should be strongly marked in verse 14: "*I* have need to be baptized of *Thee*, and comest *Thou* to *me*." The pause after *I* and *Thou* adds to the force of the emphasis.

The first lesson for the Trinity Sunday Evening Service has one passage in which the emphasis is frequently insufficient for the meaning—Gen. ii. 24: "*Flesh*" does not give the meaning alone, "They twain shall be *ONE flesh*." The second lesson for the evening of the same day furnishes an illustration of the expressive use of emphasis in the sentence, "*This* is the *true God* and *Eternal Life*." While the emphasis in all of the above passages is strongly marked, the absence of the same distinctive emphasis becomes expressive in the Epistle (Rev. iv. 4) for the same Sunday, because the mind is absorbed, not so much with the distinctions in the meaning, as with the feeling of reverential awe which the scene inspires.

In the second lesson (A.M.) for the first Sunday after Trinity, Acts ix. 10, care should be taken in giving character to the dialogue, that the effect be not overdone. Where a character is called to out of heaven, the reader should certainly not strive to lift his voice up thither, according to the dramatic style of more than one who might be named. The loud shouting of "Moses, Moses," as read by one good brother, is yet ringing in the memory of the critic, although it was years ago. Neither should the voice, in such cases, be so subdued as we hear it in the opposite extreme, where the dialogue passages seem to be altogether confidential, and not intended for other ears than those of the speakers. The reader is simply *saying* what has

\* Entered according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

been *written*. He does not dramatize ; neither does he show, by mechanical or perfunctory utterance, that he is not deeply interested in what he is reading for the instruction of others in most momentous truths.

In Gen. vi. 2, first lesson (p.m.), first Sunday after Trinity, the antithesis should be well balanced in the emphasis, "*sons of God*" and "*daughters of men*." Note, that "*he*" in verse three is *not* emphasized according to the usual rule, for the pronoun followed by "*also*." It will be seen at once that such an emphasis, if applied, would imply that God also was *flesh*. The reading should be : "For that he also is *flesh*." In verse 20 of the same chapter, the first word emphasized is "*fowls*," and the next "*kind*"; but the contrast in the next clause throws the force on "*their*," returning again to "*kind*," immediately after, thus : "Of fowls after *their kind*, and of cattle after *their kind*, of every creeping thing of the earth after his *kind*, two of every sort," etc. "Did" is the important word in the first clause of the verse following : "Thus *did* Noah"—which marks the act of obedience.

The series in the second lesson for the evening of the same day are rendered emphatic, by the use of the falling inflection—"Whereof cometh *envy, strife, railings, evil surmisings, perverse disputings*," etc. Also, "Follow after *righteousness, godliness, faith, love, patience* [this word has naturally the rising inflection, to prepare the ear for the close] *meekness*." Now, if the rising inflection is employed on every member of the series above, while we may have agreeable and good-natured expression, we lose entirely the effect of positive affirmation in the first clause, and of positive direction in the second. "Let us be therewith *content*." The meaning lies, much of it, in the last word ; therefore it should be well marked by force of voice. "Until the appearing of our LORD JESUS CHRIST, which in His times He shall show," etc. The reader who desires to pronounce according to the recognized authorities should note, that no respectable lexicographer gives the short *o* sound to the first syllable of "potentate" (v. 15). In regard to the whole matter of pronunciation, every one must consider that his ear is not a safe guide ; it gives only the standard of the habit of the speaker himself, or of the provincialisms which surround him. One must give the closest attention to the study of the elements of the language, so as to distinguish between the minutest shades of sound, and moreover must be a man who is favored to hear the most cultivated usage in this country and in England, and be well versed in all the standard authorities, before he can venture to state his own preferences, if they do not accord with the received standards. If we are to pronounce the English tongue correctly, it will not serve to cramp it within the restricted limits of our own individual observation and usage. We have no more right to pronounce according to any self-erected standard of correctness, than we have the right to spell to suit ourselves. There are more than a few Artemus Wards in pronunciation, in the pulpit and at the sacred desk. However, all this is without effect in the case of the young deacon who, when he was asked why he did not pronounce according to some standard authority, replied : "Because I think *my style* better." If it were not that the errors we so often hear are plainly the result of negligence or ignorance, we might think that there were others in the Church as modest as the young deacon.



## THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

ST. BARNABAS' HOUSE AND CHAPEL, 304 AND 306 MULBERRY STREET.

AFTER having provided, as far as funds would allow, for supplying the ministrations of our Church to the charitable, penal, and other public institutions of the city, the Executive Committee, relying on the known liberality of the Christian community whenever a great want is clearly made known to them, decided to take up and carry forward the good work begun by Mrs. William Richmond, under the name of the "Home for Homeless Women and Children."

Assured that the hearts of Christians were with them, the Executive Committee, in 1865, purchased the house 304 Mulberry street, and the following year the adjoining house and rear building 306 Mulberry street, and have continued, to the best of their ability, the charitable work of receiving from the streets, or elsewhere, homeless women and small children, and aiding them in procuring situations, or getting into proper institutions, or in finding their friends.

This temporary Home contains fifty-two beds, all too few to supply the constantly increasing demand. The work has grown far beyond what was anticipated; the number cared for, at an average of three days each, having reached as high as two hundred and sixty-two per month; and yet the churches do not seem to realize this growth, for the contributions to support it have not increased with the increasing work. It is a great and a good work, quietly but efficiently supplying a want far too little thought of even by the benevolent. For it should be remembered that St. Barnabas' House, with its adjuncts of Day Nursery and Chapel, etc., etc., reaches, to a greater or less extent, that very class of our population which supplies the various public institutions of the city with their criminal and pauper inmates.

Now, this Home meets

## TWO CLASSES OF WANTS.

1. *It helps the very poor.* It gives to such the greatest amount of real charity, with the least outlay of money. To give for the support of such a House is by far the most *economical* method of giving which Christian people can adopt. Applicants for aid, if they really need either a lodging or a meal, can be provided with either or both at about one-quarter part the cost which would be incurred by any mere temporary expedient. It appeals, therefore, to those who would make their money do the largest possible amount of good, those who would be, not only *faithful* stewards but also *careful* stewards of God's bounty. And there is no method of charity which is so effectually guarded against *impositions*; for the impostor will most certainly throw away the ticket which may entitle him to nothing more than a meal or a lodging.

We have printed tickets, which we wish to distribute amongst those who are often strongly appealed to by persons of whom they know nothing further than the *apparent* distress. It is *never* safe to give money in such cases. Nine times out of ten your bounty will be abused. You can satisfy your desire to do good, and materially aid our work, by going or sending to 304 Mulberry street and buying packages of these tickets. They are sold at the rate of *one dollar* for a package of *ten*.

Again, there is no charity which can possibly do more for those who are really needy than this St. Barnabas' House *aims* to do. The one thing of all others which the really desolate ones need, and long for, is a HOME. The only one they are likely to find, when entirely deserted and penniless, is the Police Station. The statistics show that about seventy thousand persons of this class have sought a lodging at Station Houses the past year. Now, give to such as these a home, even for a few days, and, if you can do nothing else for them, you have brought them out of a state of desperation into a more cheerful and hopeful frame of mind. Mere desolation of spirit will often drag the victim down to vice. Give her a Home for a little time, and you have set her forward not a little on the upward path. When you are about to denounce a case of flagrant vice, stop a moment and think of the sad, sad desolation and hopelessness which preceded it, and think whether you, to whom God has given a bright and cheerful home, may not do much in the way of prevention by giving liberally to sustain here a refuge for the HOMELESS.

2. *It helps the very degraded, or those just on the verge of deep degradation.*

Hither they flee, sometimes, without bonnet or shawl, pressing hurriedly into the House as if flying from pursuit. There sits in the hall a young and attractive girl weeping bitterly. Moved by the Spirit of God, telling of a better and happier course of life than she has been leading for the past two years, she has *run away* from the old life, and entered at this open door, rejoicing to find this, as it seems to her, entrance to a new life. Yonder is another, whom family pride had driven forth an outcast from family and friends because of one false step. Destitute of money, and knowing well the danger of being homeless, she has sought a refuge here for the night at least. Repentant she is, as was the Magdalen, but not one of her highly respectable family living in the city look kindly on her as the dear Lord looked on Mary.

Instances like these, which might be multiplied almost indefinitely, illustrate the value of this House. Indeed, one such case saved to life and hope is, in itself, enough to cause us to thank God for the establishment of St. Barnabas' House, and to resolve that no effort or influence shall be wanting on our part to sustain it most generously. The influence of the devoted "Sisterhood of the Good Shepherd," who are giving their whole time to this work, cannot be too highly estimated.

But they are continually crippled and perplexed in their work for the want of the necessary funds to meet the constant demands from the hungry and thirsty and naked and sick and strangers which abound so largely in this great tenement-house region.

They want money—MONEY—MONEY—Provisions, Coal—Clothes of all sorts and sizes, new and old—or material to make them of, and they want these things NOW—now, when winter is upon us, and the calls are frequent and urgent—now, while the golden opportunity offers to help, and perchance *save*.

O brethren beloved! ye who have it, give of your gold, freely as God has given unto you; throw your gold into the coffers of St. Barnabas', that we may save the perishing children of this city—aye, save the perishing women of this metropolis from starvation, from suffering and cold and wretchedness and vice! Glorious will it be, if the MASTER says to any of us in the last day, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!"



## A BEAUTIFUL GIFT.

A DONATION has lately been made, through the Woman's Auxiliary, to the work of the Domestic Committee, in the shape of a number of copies of Horace Smith's *Hymn to the Flowers*, illustrated by Miss Eugenia Brereton. From the font filled with vines and blossoms, to the cross-surmounted mound upon which the violets and snowdrops cluster and over which the bow of promise bends, each page tells its own sweet story of the life which now is and of that which is to come. The unique delicacy of the drawings will be appreciated by all who have learned to trace the Hand of the Great MASTER in the lowliest and fairest tokens of His love, and so to "consider the lilies" as to

"find, in flowers of God's ordaining,  
Priests, sermons, shrines!"

The expenses of publication having been paid by subscriptions taken before the book was printed, the total receipts of all the volumes now remaining will be devoted to our Mission work; and, as the edition is limited and will not probably be reproduced, our friends will do well to write immediately if they wish to possess a copy.

Sent by mail, postpaid, from 22 Bible House, on receipt of the publisher's price—four dollars.

## CORN.

AMONG the Acknowledgments for Domestic Missions, in the January number, was one "for sale of corn, \$10," followed by this parenthesis (see February SPIRIT OF MISSIONS).

The history of the matter, as told by a correspondent, will be found below. We venture to suggest that the example is one eminently worthy of imitation.

"Last spring, Mrs. ——— presented the Sunday-school with half a dozen ears of corn. Six kernels were given to each scholar to plant and cultivate. The understanding was that the results of the experiment were to be brought, in the form of corn, and presented in the church on the occasion of the Harvest Home Festival in the Fall. The corn was then to be sold, and the proceeds were to be devoted to Western Missions.

"This arrangement was carried out, and the *ten dollars* are the proceeds of the sale of the corn.


"May God's blessing go with it, and cause it to be the means of doing great good."

## BISHOP WHIPPLE'S SERMON.

WE take great pleasure in presenting to our readers, in another part of this number, the admirable Sermon preached by the Bishop of Minnesota, before the Board of Missions, in October last. We have only space enough here

to say we feel confident that our friends generally, on reading this Discourse, will coincide in the opinion which we formed, on hearing it, viz., that it is emphatically a *Sermon for the Times*.

## ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1, 1872, to January 1, 1873, inclusive:

ALABAMA.		
Greenville—St. Thomas'.....	\$5 00	
Mobile—St. John's, M. C.....	21 50	26 50
ALBANY.		
Catskill—St. Luke's.....	16 26	
Caldwell—St. James'.....	1 17	
Hogansburgh—St. James' Mission.....	2 90	
Ogdensburgh—St. John's.....	30 00	
Potsdam—Trinity.....	40 00	
Portlandville—St. John's, of which from G., for Bp. Tuttle, \$7.....	10 00	
Rensselaerville—Trinity.....	4 50	
Salem—St. Paul's M. C.....	14 25	
Schenectady—St. George's, M. C.....	10 98	
Stockport—St. John, Evangelist.....	16 26	
West Troy—Trinity.....	41 00	
Whitehall—Trinity.....	5 20	192 52
ARKANSAS.		
Camden—Of which for Bp. Peirce's Indians, \$5.....	20 00	20 00
CENTRAL NEW YORK.		
New Berlin—St. Andrew's, of which from S. S., \$6.65 for Bp. Tuttle.....	53 36	
Oswego—Christ Ch., of which from M. C., \$72.80.....	282 44	
Owego—St. Paul's.....	12 37	
Watertown—Grace.....	14 36	
Cash, Through W. Aux. Assoc'n.....	5 50	368 03
CENTRAL PENNSYLVANIA.		
Centralia—Holy Trinity, M. C.....	18 12	
Columbia—St. Paul's.....	6 64	
Douglasville—St. Gabriel's.....	17 85	
Mt. Carbon—S. S., M. C.....	8 61	
Tamaqua—M. C.....	2 50	53 72
CONNECTICUT.		
Ansonia—For Dry Grove Mission.....	5 00	
Bridgeport—St. John's.....	30 00	
Brookfield—St. Paul's.....	5 18	
Birmingham—St. James', M. C.....	25 74	
Durham—Epiphany.....	5 55	
Fair Haven—St. James'.....	30 00	
Greenwich—Christ Ch., M. C.....	2 84	
Christ Ch., of which from S. S., \$15.....	42 25	
Huntington—St. Paul's, of which for Bp. Tuttle, \$6.50.....	13 01	
Kent—St. Andrew's.....	4 50	
Litchfield—St. Michael's, M. C.....	19 11	
Milford—St. Peter's.....	20 00	
North Canaan—Christ Ch.....	5 50	
New Haven—St. John's.....	9 78	
St. Paul's, A. B. P., for Bp. Whipple.....	5 00	
Thankoffering for a special mercy.....	300 00	
Norwalk—St. Paul's.....	82 03	
New London—St. James', Sewing Society, for scholarship in Bp. Tuttle's school.....	40 00	
Portland—Trinity.....	31 79	
Plymouth—St. Peter's.....	6 00	
Salisbury—St. John's.....	18 87	
Sharon—Christ Ch.,.....	6 00	
So. Glastonbury—St. Luke's.....	10 00	
So. Norwalk—Trinity.....	16 31	
Waterbury—St. John's.....	221 00	
Watertown—Christ Ch., of which for Seabury Hall, \$3.50.....	32 06	
Winsted—St. James', M. C.....	3 00	890 52
DELAWARE.		
New Castle—H. J. Terry.....	8 50	8 50
EASTON.		
Cecilton—St. Stephen's, for Nash- otah.....	15 00	
For Dry Grove Mission.....	2 00	17 00
GEORGIA.		
Marietta—St. James'.....	7 00	
Savannah—St. John's.....	30 10	37 10
ILLINOIS.		
Belvidere—A child's offering.....	50	
Chicago—Intercession Day, offer- ings at Cathedral.....	63 91	
M. S. M.....	10 00	
Hyde Park—St. Paul's.....	3 00	
Peoria—St. John's.....	34 25	
Princeton—Redeemer, of which from Louis Smith, \$2... ..	2 25	113 91
INDIANA.		
Elkhart—St. John's.....	3 50	
Lima—St. Mark's.....	8 15	
New Albany—St. Paul's.....	4 40	
Westville—A Communicant.....	1 00	17 05
KENTUCKY.		
Garrettsville—For Southern Mis- sions.....	20 00	
Louisville—St. Peter's.....	3 00	
Versailles—St. John's, M. C.....	2 50	25 50
LONG ISLAND.		
Astoria—St. George's.....	53 04	
Brooklyn—(E. D.) Christ Ch., for paym't Miss'y stipend... ..	300 00	
(E. D.) Christ Ch., of which from M. C., \$1.61; S. S. \$2.54.....	4 15	
Emmanuel, for Bp. Clark- son.....	30 10	
(E. D.) St. Mark's, M. C... ..	1 00	
S. L. M.....	3 50	
Flushing—St. George's, of which from M. C., \$30.36.....	67 84	
Jamaica—Grace, M. C.....	86 91	
Manhasset—Christ Ch., Mrs. W. H. Newtown—St. James', M. C.....	5 00	4 85
556 39		
MAINE.		
Fort Fairfield—M. C.....	2 00	
Garðiner—Christ Ch.....	94 01	96 01



## MARYLAND.

<i>A. A. Co.</i> —All Hallow's Parish, Intercession Day.....	9 00	
<i>Baltimore</i> —Christ Ch.....	290 90	
<i>St. Luke's</i> , Intercession Day.....	7 72	
<i>Baltimore and Harford Co.</i> — <i>St.</i> <i>John's</i> .....	15 00	
<i>Bladensburg</i> — <i>St. Luke's</i> .....	12 00	
<i>Carionsville</i> — <i>St. Timothy's</i> .....	6 50	
<i>Cumberland</i> — <i>Emmanuel, M. C.</i> .....	54 65	
<i>Hagerstown</i> —Of which from <i>St.</i> <i>John's, M. C., \$6.45.</i> .....	16 95	
<i>Nanjemoy</i> — <i>Rev. R. Prout</i> .....	100 00	
<i>New Market</i> — <i>Grace</i> .....	4 00	
<i>Fort Tobacco</i> — <i>Christ Ch., M. C.</i> .....	1 00	
<i>Washington</i> — <i>Ascension</i> .....	45 04	
Epiphany.....	750 00	
<i>St. John's, M. C.</i> .....	28 20	
A friend to the cause, for So. Increase of Ministry, \$6.20; Woman's Asso. Chapel for Indians, \$6.20; Nashotah, \$6.20.....	18 60	1359 56

## MASSACHUSETTS.

<i>Boston</i> — <i>Emmanuel</i> , for school in <i>New Mexico</i> , \$100; <i>Bp.</i> <i>Randall</i> , \$125.....	225 00	
<i>St. Mark's</i> .....	100 00	
<i>Dorchester</i> — <i>St. Mary's</i> .....	45 00	
<i>Lee</i> — <i>St. George's</i> .....	4 00	
<i>Longwood</i> — <i>Our Saviour</i> .....	178 45	
<i>Lowell</i> — <i>St. Ann's</i> .....	38 44	
<i>Newton Lower Falls</i> — <i>St. Mary's</i> , for <i>Colorado</i> .....	20 00	
<i>Southboro'</i> — <i>St. Mark's</i> .....	80 07	
<i>Taunton</i> — <i>Mrs. S. S. Crocker</i> .....	100 00	740 96

## MICHIGAN.

<i>Adrian</i> — <i>Christ Ch.</i> .....	19 32	
<i>Allegan</i> — <i>Good Shepherd</i> .....	6 75	
<i>Detroit</i> — <i>Mariners' Ch.</i> , of which from <i>M. C.</i> , \$7.60.....	9 80	
<i>Grand Rapids</i> — <i>St. Mark's</i> , <i>Wo-</i> <i>man's Asso.</i> , for <i>Bp.</i> <i>Whipple</i> .....	19 33	
<i>St. Paul's Mem. Ch.</i> , for <i>Bp. Whipple</i> .....	13 00	
<i>Hastings</i> — <i>Emmanuel</i> .....	7 56	
<i>Kalamazoo</i> — <i>St. Luke's</i> .....	32 79	
<i>Marshall</i> — <i>Trinity</i> .....	10 77	
<i>Niles</i> — <i>C. R. B.</i> .....	5 00	
<i>Saranac</i> — <i>Trinity</i> .....	1 00	125 82

## MINNESOTA.

<i>Austin</i> — <i>Christ Ch.</i> .....	3 20	
<i>Glencoe</i> —"From the children," through <i>Woman's Aux-</i> <i>iliary</i> .....	1 00	
<i>St. Paul's</i> — <i>Christ Ch., M. C.</i> .....	25 00	29 20

## MISSOURI.

<i>Kirkwood</i> — <i>Grace</i> .....	64 75	
<i>Lexington</i> — <i>Christ Ch.</i> .....	18 10	
<i>St. Louis</i> — <i>St. Peter's</i> .....	16 00	
<i>Trinity, United Services</i> <i>Intercession Day</i> .....	18 55	117 40

## NEBRASKA.

<i>Fremont</i> — <i>St. James'</i> .....	3 50	
<i>Plattsmouth</i> — <i>St. Luke's</i> .....	2 65	6 15

## NEW HAMPSHIRE.

<i>Concord</i> — <i>St. Paul's School</i> .....	150 00	
<i>Keene</i> — <i>St. James'</i> , for <i>Bp. Whip-</i> <i>ple</i> .....	21 00	171 00

## NEW JERSEY.

<i>Bergen Point</i> — <i>Trinity, Woman's</i> <i>Asso.</i> , quarterly paym't scholarship in <i>Bp. Tut-</i> <i>tle's school</i> .....	10 00	
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<i>Burlington</i> — <i>St. Mary's</i> , for <i>Rev.</i> <i>Dr. Breck</i> , \$50; <i>Bp. Ran-</i> <i>dall's Div. School</i> , \$50; <i>Bp. Morris</i> , \$25; <i>Bp.</i> <i>Tuttle</i> , \$25; <i>Bp. Clark-</i> <i>son</i> , \$25; <i>Bp. Whipple</i> , \$50.....	225 00	
<i>Burlington</i> — <i>St. Mary's</i> , for <i>Bp.</i> <i>Gregg</i> .....	25 00	
<i>St. Mary's</i> , of which for <i>Bp. Morris</i> , \$5; <i>Bp. Tut-</i> <i>tle</i> , \$5.....	153 73	
In <i>Memoriam, M. C.</i> .....	1 50	
<i>Eatontown</i> — <i>St. James'</i> .....	2 25	
<i>Elizabeth</i> —Of which from <i>M. C.</i> , \$1; For <i>Bp. Green's Associate</i> <i>Mission</i> , \$5.....	101 92	
<i>Freehold</i> — <i>St. Peter's</i> .....	26 66	
<i>Florence</i> — <i>St. Stephen's</i> .....	12 83	
<i>Jersey City</i> — <i>Grace</i> .....	6 95	
<i>St. Mark's</i> , quart. paym't of stipend.....	25 00	
<i>New Brunswick</i> — <i>St. John Evan-</i> <i>gelist</i> .....	16 82	
<i>Perth Amboy</i> — <i>St. Peter's</i> .....	107 35	
<i>Plainfield</i> — <i>Grace</i> , for <i>Seabury</i> <i>Hall</i> .....	5 00	
<i>Grace</i> , of which from <i>Mrs. E. Pettis</i> , for <i>Nash-</i> <i>otah</i> , \$10.....	20 00	
<i>Red Bank</i> — <i>Trinity</i> .....	6 00	
<i>Somerville</i> — <i>St. John's</i> .....	17 00	773 01

## NEW YORK.

<i>Briar Cliff</i> — <i>All Saints'</i> .....	27 00	
<i>Malden</i> —For <i>Rev. J. L. Gillogly</i> scholarship.....	40 00	
<i>Newburgh</i> — <i>F. S.</i> , for <i>Seabury Hall</i> .....	5 00	
<i>New Rochelle</i> — <i>Trinity, M. C.</i> .....	4 98	
<i>New York</i> — <i>Atonement, M. C.</i> .....	3 00	
<i>Calvary, M. C.</i> .....	5 00	
<i>Holy Communion, M. C.</i> .....	22 92	
<i>Holy Communion, S. B. C.</i> .....	2 00	
<i>St. Bartholomew's, M. C.</i> .....	27 00	
<i>St. Clement's, M. C.</i> .....	1 14	
<i>St. Paul's, M. C.</i> .....	17 20	
<i>St. Peter's, M. C.</i> .....	3 40	
<i>St. Thomas', M. C.</i> .....	10 79	
<i>St. Timothy's, M. C.</i> .....	3 00	
<i>Trinity, M. C.</i> .....	3 00	
<i>Grace, A member</i> , for <i>Bp.</i> <i>Whipple</i> .....	3000 00	
<i>Grace, F.</i> .....	100 00	
<i>Intercession Day offerings</i> , at joint services of neighboring congrega- tions, at <i>Grace Ch.</i> .....	77 72	
<i>S. F.</i> .....	100 00	
<i>F.</i> .....	200 00	
<i>W. H. A.</i> , special for spe- cial cases.....	1000 00	
<i>Rev. C. B.</i> .....	30 00	
<i>Mrs. S. S. Wheeler</i> .....	3 00	
<i>C.</i> .....	10 00	
For <i>Dry Grove Miss.</i> .....	10 00	
<i>Poughkeepsie</i> — <i>Christ Ch.</i> .....	313 85	
<i>Holy Comforter</i> .....	16 57	
<i>Pleasant Valley</i> — <i>St. Paul's</i> .....	4 26	
<i>Red Hook</i> — <i>Christ Ch.</i> .....	17 52	
<i>Rondout</i> — <i>Q.</i> .....	1 50	
<i>Sing Sing</i> — <i>St. Paul's S. S.</i> .....	10 00	
<i>Trinity</i> .....	135 00	
<i>Westchester</i> — <i>St. Peter's, M. C.</i> .....	6 25	
<i>Yonkers</i> — <i>St. Paul's, A member</i> .....	50 00	
<i>St. Paul's, A member</i> , quarterly payment sti- pend.....	13 50	
<i>St. Paul's</i> , of which for <i>Bp.</i> <i>Whipple</i> , \$10; <i>City</i> <i>Missions</i> , \$10; <i>Rev. T.</i> <i>Marsden</i> , \$50.....	70 00	5844 60

## NEVADA.

<i>Eureka</i> — <i>St. James', Rev. S. P. K.</i> .....	5 00	
<i>St. James'</i> .....	25 00	30 00

## NORTH CAROLINA.

<i>Elizabeth City</i> —Poole Children.....	1 75		
<i>Lenoir</i> —St. James', M. C.....	9 60		
<i>Wilmington</i> —St. James' Mission S. S.....	5 06		
United Services on Inter- cession Day.....	38 13	54	54

## OHIO.

<i>Boardman</i> —St. James'.....	3 25		
<i>Cleveland</i> —St. Paul's.....	26 74		
<i>Cincinnati</i> —St. Paul's.....	75 00		
<i>E. Plymouth</i> —M. C.....	22 66		
<i>Gambier</i> —Holy Spirit, of which from Bp. Bedell, \$50.....	62 20		
<i>Painesville</i> —Miss'y Society of Lake Erie Seminary.....	8 50		
<i>Steubenville</i> —St. Paul's.....	36 31		
<i>Youngstown</i> —St. John's, for Trinity Ch., Munroe, Wis., \$12; for St. James' Ch., Oskaloosa, Iowa, \$10....	22 00	256	66

## PENNSYLVANIA.

<i>Coatesville</i> —Trinity.....	32 62		
<i>Frankford</i> —St. Mark's, Mrs. Van Kirk's Bible Class, for Bp. Clarkson.....	25 00		
<i>Germantown</i> —St. Luke's.....	173 11		
<i>Kingsessing</i> —St. James', of which from M. C. \$10.87; for Nashotah, \$50.70.....	61 57		
<i>Philadelphia</i> —St. Mark's, for Bp. Clarkson.....	28 09		
<i>Morristown</i> —St. John's S. S.....	43 21		
<i>Philadelphia</i> —St. Stephen's.....	698 68		
St. Peter's, of which for Bp. Tuttle, \$10; Bp. Armil- tage, \$100; Nashotah, \$150; Bp. Whipple, \$350.00.....	1752 75	2814	97

## PITTSBURGH.

<i>Alleghany City</i> —Christ Ch., A Com- municant.....	50 00		
<i>Brownsville</i> —J. B. McK.....	4 00		
<i>Erie</i> —St. Paul's.....	70 09		
St. Paul's and Mission Chapels, Intercession Day offerings, of which for Bp. Whipple's In- dians, \$20.....	57 50		
<i>Johnstown</i> —St. Mark's, M. C.....	6 00		
<i>Miles Grove</i> —Grace, M. C.....	15 50		
J. M. H.....	5 00		
<i>Mercer</i> —S. W. P.....	2 00		
<i>Pittsburgh</i> —Trinity, of which from M. C. \$2.....	402 00		
St. Mark's.....	21 40		
<i>Ridgeway</i> —Grace.....	5 46		
<i>Warren</i> —Trinity Memorial.....	15 30	654	85

## RHODE ISLAND.

<i>Pawtucket</i> —Trinity.....	10 00		
<i>Providence</i> —Grace, A friend.....	40 00		
St. John's.....	527 28		
St. John's S. S., for Bp. Lee, Iowa.....	250 00		
<i>E. Providence</i> —St. Mary's.....	8 97	836	25

## TENNESSEE.

<i>Brownsville</i> —Zion, of which from M. C. \$20.61.....	24 61		
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<i>Sewanee</i> —St. Paul's, of which from M. C. \$4.....	7 00	31	61
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## VERMONT.

<i>Bellows Falls</i> —Emmanuel.....	21 00		
<i>Brandon</i> —St. Thomas', M. C.....	28 40		
<i>Burlington</i> —Episcopal Institute...	25 00		
<i>Wells River</i> —Quart'y payment etid- pend.....	50 00	124	40

## VIRGINIA.

<i>Charlottesville</i> —Christ Ch.....	55 00		
<i>Fredericksburg</i> —St. George's.....	67 00		
<i>Lynnwood</i> —S. H. L.....	5 00		
<i>Norfolk</i> —Christ Ch., Miss'y Meet- ing.....	221 10		
St. Paul's, Miss'y Meeting.....	127 36		
Self Denial.....	4 00		
<i>Petersburgh</i> —Grace.....	25 00		
St. Paul's, Miss'y Meeting.....	420 65		
<i>Portsmouth</i> —Trinity, Miss'y Meet- ing.....	41 25		
St. John's, A Lady.....	1 75		
<i>Richmond</i> —St. James'.....	56 00		
St. Paul's.....	107 96		
Monumental.....	90 06		
<i>Warrenton</i> —St. James', M. C.....	4 91		
<i>Salem</i> —St. Paul's.....	6 31		
Rt. Rev. J. Johns.....	10 00	1237	35

## WESTERN NEW YORK.

<i>Buffalo</i> —St. John's.....	41 25		
Rev. C. T. Hale, for Bp. Tuttle.....	50 00		
H. L. H.....	2 00		
<i>Canaseroga</i> —Trinity.....	2 36		
<i>Dunkirk</i> —P. P. K.....	2 00		
<i>Geneva</i> —Trinity, for Bp. Whipple..	1 00		
<i>Middleport</i> —Trinity, M. C.....	4 07	102	68

## WISCONSIN.

<i>Milwaukee</i> —St. John's, for Bp. Clarkson.....	18 00		
Appropriation from Diocesan Board of Missions.....	250 00	268	00

## LEGACIES.

Estate Maria Robbins, Metuchin, N. J.....	5000 00		
Brewer Estate, Pittsburgh.....	900 00	5900	00

## MISCELLANEOUS.

Of which for Bp. Randall, \$5.....	22 78		
For Dry Grove, Miss.....	1 00		
For Missions in Utah.....	100 00		
W., for linen or wine.....	50 00		
E. E. Norton.....	3 59		
Mrs. A. G. H.....	9 00		
Sigma.....	13 50		
A thank offering.....	5 00		
Mites for Missions.....	10 00		
Cash.....	44 56	259	24

## MITE CHESTS.

Receipts for the month not credited to Parishes.....	480 12	480	12
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## YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	2825 36	2825	36
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Received for General Purposes.....	\$20,976 46		
Received for Special Purposes.....	6,090 09		

Receipts for the month ending January 1, 1873.....	\$27,066 55		
Total receipts since October 1, 1872..	\$41,908 55		

**ERRATUM**—In December SPIRIT OF MISSIONS \$5 acknowledged to Grace Ch., Hyde Park, should have been to Grace Ch., Mattapan, Boston.



# INDIAN COMMISSION.

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## CONSECRATION OF REV. DR. HARE, BISHOP TO THE INDIANS.

THE Consecration of the Rev. William Hobart Hare, S.T.D., Missionary Bishop of Niobrara, took place on the Thursday after Epiphany, (Jan. 9) in St. Luke's Church, Philadelphia, where, fourteen years ago, Mr. Hare first performed pastoral duty, as assistant Minister to Dr. Howe, present Bishop of Central Pennsylvania. Bishop Howe, who is the father-in-law of our Bishop to the Indians, was himself Consecrated in St. Luke's a little over a year ago. There were present and assisting in the consecration of Dr. Hare, the Bishop of New York, in whose Diocese at the beginning of the present century the grandfather of the Bishop-elect, Bishop Hobart, exercised Episcopal supervision, and the Diocesans of those States whose early history is so intimately blended with the sorrowful history of our Indian tribes—Connecticut, New Jersey, Pennsylvania, and Delaware; the venerable Bishop Smith, of Kentucky, the "dark and bloody ground" of former times, being the Consecrator. Bishop Howe, and the Bishop of Nebraska, under whose fostering ministrations our Indian Missions in Niobrara have grown up, were the Presenters, and Bishop Whipple, the Father of these Missions, and more than any man living, the author of the present policy of the Government toward the Indians, preached the sermon. Besides the above prelates, there were present, the Bishops of Iowa, Kansas, and Pittsburgh, twelve Bishops in all, and one hundred Clergymen, seventy of whom were in surplices. The procession of Bishops, Presbyters in robes, and clerical and lay members of the Indian Commission extended from the Sunday-school room under the church, up the outer court and steps leading to the main entrance, through the centre aisle to the chancel. The church was bright with Christmas evergreens and the font contained a pyramidal mass of flowers, the gift of ladies of St. Luke, former parishioners of the Bishop-elect.

The imposing procession entered the Church a few minutes past eleven, and the Consecration Services, which were rendered very solemn and impressive by the presence of so large an assemblage of white-robed Clergy, by the impassioned fervor of the aged Presiding Bishop, the quiet but profoundly earnest demeanour of the Bishop Consecrate, and the glowing eloquence of the Preacher, the Bishop of Minnesota, were not concluded until an hour past meridian. It was a comforting and sustaining thought to many who were present, and to none more, doubtless, than to him upon whose head holy hands were being laid, that on that day and hour there were ascending, as there have ascended for years past at this hour on Thursday, from thousands of lips and hearts throughout the land, prayers for these Indian Missions—earnest petitions to the Father of the friendless and the Helper of the helpless, to guide, guard and sustain all who minister in spiritual things to the neglected Indian tribes of America. On this special occasion the

Holy Communion was celebrated at twelve meridian at the Santee Mission, and the noon-day prayers at the Mission Rooms in New York contained a special office for the new Bishop about to be sent forth to our Western Missionary field.

There were present in the Chancel, and participating in the Service, the father of the Bishop-elect, Rev. G. Emlen Hare, D.D., Professor of Biblical Learning in the Divinity School of Philadelphia; Rev. H. C. Potter, D.D., Secretary of the House of Bishops; Rev. A. T. Twining, D.D., Secretary of Domestic Missions; Rev. J. A. Paddock, D.D., Rector of St. Peter's, Brooklyn; Rev. T. K. Conrad, D.D., Rector of the Church of the Heavenly Rest, New York; Rev. H. J. Morton, D.D., Rector of St. James' Church, Philadelphia, and Rev. W. R. Huntington, Rector of All Saints' Church, Worcester, New York. Presbyters attendant on the Bishop elect: Rev. Chandler Hare and Rev. George S. Converse. The *Veni, Creator Spiritus*, was said with marked feeling and emphasis, the venerable Presiding Bishop's voice being remarkably clear and strong. At the close of the Service the Holy Communion was celebrated. The Offertory was devoted to Indian Missions. The sermon of Bishop Whipple will be printed in the next number of THE SPIRIT OF MISSIONS, and copies may be had separately now on application at this office.

Bishop Hare is the one hundredth Bishop consecrated in the American Church. The work for which he has been set apart, and all the circumstances of his calling and election are peculiar and remarkable, and his ordination may be said to constitute a new epoch in the Church in this country. It is understood that Bishop Hare will remain in the East until March, or perhaps until the opening of navigation on the Missouri, before going out to his Jurisdiction.

## MR. HINMAN'S VISIT TO OUR NEW MISSION STATIONS.

A FRIEND has permitted us to make the following extracts from a private letter in which Mr. Hinman furnishes recent and valuable information from our new Indian Missions on the Missouri. The friends of Mrs. Hinman will rejoice at the tidings of her recovery.

SANTEE, Dec. 17, 1872.

MY DEAR MRS. R.: I have been trying to find time to write you a "long" letter, if not a "good one;" but I almost despair of being able to do you justice; you have been so very kind to us, and your two letters were so very pleasant.

My trip to Cheyenne was very pleasant, and I trust profitable. I went up with our new Clergy, and we all enjoyed it very much. They are all noble fellows. I am sure they will succeed, and be blessed in their most trying work.

Mr. and Mrs. "Black Tomahawk" both inquired many times for you, and both are as interesting and kind as ever. Tomahawk has a most excellent reputation at Cheyenne and among his own people. The village opposite Sully has grown from ten to sixty-five houses, and the Indians are now



living in them, the Agent having been able to furnish each a cooking stove ; so they are not only proud and happy, but also quite comfortable, and much encouraged to try to become civilized. I took tea with Mrs. Tomahawk, and she produced from the bottom of her trunk a set of white dishes that she had managed to buy with deer skins, and kept for use on great occasions. My visit was considered such, and she thought their next use would be for your visit next Spring.

Mr. Dupuy is building a School-house, quite a large one, and Charley is to furnish a house for Mr. Swift to live in, so that he can have school at once. They think there will be nearly one hundred children who will attend. Service is held twice every Sunday at Tomahawk's new house, with a regular and good attendance. There are already several applicants for baptism awaiting proper instruction. All this is very encouraging. At Sully the Services are splendid, and also at Cheyenne Agency they are very encouraging.

At Four Bear's Camp, ten miles above the Agency, the Indians have also built a village of log houses. There are seventy of them, and their town is laid out in the form of a parallelogram, stockaded between the houses, with a grand entrance to the enclosed square at the east end, adjoining the house of the Chief, Drag-the-Stone. In the centre, I am sorry to say, I saw when there, the tall black and white pole, or ensign of war, and about it a scalp dance going on. Indians, with blackened faces, looking like very demons, attended by young women (tattooed also with black) as singers and chanters. The son of the Sans Arc Chief had been scalped by the Mandans during an attack on them, and they, to add shame to sorrow, had sent his scalp back to his father with a message of derision. A large party, some two hundred warriors, started up to avenge the insult, but finding no Mandans outside their defences, and hearing the thunder of the big gun, discharged at them from the fort, they thought it safe to return home without attacking their enemies. They say, however, that they do not consider it fair for the whites to interfere in their private quarrels and disputes. The prompt measures now adopted by the military authorities will, I think, soon put an end to these barbarisms among themselves. But yet at this village they want a Missionary also, and are very jealous because we have been obliged to direct Mr. Swift's labors to those below Sully. Here a white man, who has an Indian wife, promises to build us a good school-house at his own expense, if we will provide a teacher. I hope some one will volunteer.

At the mouth of the Cheyenne River is also another village, just now being formed of Indians who come in from the West, and down from their fastnesses in the Black Hills. They are now entirely wild, and many of them hostile, but this I am sure is destined to be the most important settlement of the Sioux nation, and from this point we can very soon reach the interior of their vast country, not considered safe yet for a white man to trespass on, but even now safe, I believe, for the Missionaries of Jesus.

At Crow Creek and Brulé everything is equally promising, and at White Earth, Little Pheasant desires Baptism and Christian marriage.

Here below, at all our stations, we are doing all we can, with the means at our disposal. Our Indian helpers are faithful, and their congregations flourishing. Poor Taopi is at rest, blessed and happy we know, and we pray for grace to follow his good example. Paul has been very sick, but is now much better and brighter than he has been for months. He will not rest from work, but says that God has evidently called him to make ready to pass over the dark river ; but that we must let him die, still at work, with his light burning. He says : " Even if I die a month or a year sooner, I prefer

to die still ministering at the Altar of my SAVIOUR." His church is very pretty, and he is proud of his position, because he can call it all his own. Dan Hemans, though not well, is my faithful assistant, and for his sake is now living with me. His wife is a faithful Christian woman. Dan is an "Israelite without guile." Luke is with Mr. Cook, boyish yet, but blameless in his Christian life; and after all, in proportion to his advantages, wiser perhaps than we. Philip's wife and Taopi's wife and children are well, but they are very sorrowful as the joyful season draws nigh, remembering that their husbands, though Dakotas, were among the white-robed ones that waited upon the Altar. Our own children are very well.

Mrs. Hinman has been very, very sick—very near her rest, for days and days, but now, thank God, she is better, and we think her out of danger. From the first beginning of the Mission she has been the most devoted worker, and during my many journeys she has always had the care of all the work besides that of her own family; and now she is old before her time, and I fear her good health permanently injured. She has done more than any of us, and always quietly and gently and uncomplainingly, and she is more beloved by all of the Indians than any one has ever been before. Their sorrow during her sickness was very touching, and by their kind words she feels more than repaid for her life of work and trial. During my whole trip up the river I have been very much touched at the devotion of the Indians to me. Surely we are more than repaid for our life-work for these poor heathen.

The mother of the little girl you named was the wife of a chief, *Orwan-cadula*, "All Scarlet." He gave up his chieftainship to become a citizen and take land like the whites at Sioux River. His father, *Marpinicaxta*, "Cloud Man," was one of our first converts at Red Wood, Minnesota. His wife was one of our most earnest communicants here, and always a leader in the Mothers' Meeting. She had come two hundred miles at the time of your visit, for holy Communion and the baptism of her child. She was killed by lightning soon after, and since, the baby has died. Just before she left us she spoke to her sisters in the Mothers' Meeting, bidding them farewell, and saying that they would never all meet again on earth, but ought to pray for a blessed meeting in heaven. She did not know how soon and suddenly she was to be called, but she was a woman of great faith and one that prayed daily with all her house. I believe she is now in the blessed rest of Paradise.

All send love to you, and also to Dr. R., remembering him always.

I am ever sincerely yours,

SAMUEL D. HINMAN.

## HOW ENMEGAHBOWH'S WORK IS SUSTAINED BY HIS PEOPLE.

THE following portion of a recent letter from our native Ojibway Missionary shows with what zeal and devotion his hands are upheld by the chiefs and once-famous warriors of his tribe. During his recent visit to this city vignette photographs were taken of Enmegahbowh, his wife, and his child, copies of which may be had by his friends on application at this office.

WHITE EARTH RESERVATION, BECKER Co., Dec. 23, 1872.

In my first letter to you soon after our safe arrival home, I mentioned the work going on at White Earth, and more particularly our church. Our church is at last completed, to the great joy of all the poor hearts. I have inquired of my people how the Sabbaths were spent and the Services conducted during my absence in the East. "Why, brother," said Chief



Washburn, "during your absence we have all been Missionaries, talking to the people in the church and out of the church. The Services have been continued without interruption; we have not been idle a day."

Chief Twing said: "In our dark days of heathenism, when the war-whoop summoned the braves and warriors, we were always glad to follow the war-path. The men who remained at home with the women were disgraced and called cowards and old women. I consider that you have summoned us to war, and that we have fairly entered the Church battle-field. What man or woman that will not come to the battle! To be idle and looking on only while the war is waging, I consider is next to sin. No, my brother! Your chiefs, brothers and sisters, have not been idle. Whenever a heathen man enters my humble dwelling, I give him no rest. *I shoot him with buckshot*, and I am happy to say by my humble teaching and striving I have wounded a man and his wife and children, and I will present them to you for Baptism on Christmas day."

So you see that my poor brothers have not been idle during my absence. They love and pity their heathen brethren, and they love to tell their brothers about the Great and Good Man called Jesus, and the more they advance towards the ways of the Great Spirit the more they love the cause.

On last Sabbath the cold was intense. I had given notice on Thursday before that there will be no Service on Sunday; the weather was too severe for our thinly clad men, women, and children. Sunday came, and the wind was blowing a gale and the roads badly drifted. The oldest travellers that have lived in Minnesota and others have said they have never experienced such severe cold weather. It is now three weeks since the cold weather commenced, and every day it seems to grow colder. At eleven o'clock Sunday the bell began to ring, as much as to say that they were all ready for Service. I went to the church, and to my astonishment the church was full. Some had walked three miles through the drifts to the church. It is not novelty that drew them to the church, nor mere curiosity. Oh no! The Word of the Great Spirit is that which they had come to hear. Our Service is so beautiful, so solemn, and so holy, that they love to be engaged in it.

I am sorry to say that my Christian brethren will suffer much during the winter. The weather is so severe that the men who are thinly clothed are not able to go out to work and hunt.

To-morrow is our great Christmas day. Those dear friends and brethren in the East who have been preparing boxes for our children on Christmas day, will be sorry to hear that their offerings have not reached us yet. I am truly sorry for it. My dear Sabbath school children have been expecting something to-morrow, and for them I go to the trader and with my own responsibility get fifty dollars' worth of presents. Yours truly,

J. J. ENMEGAHBOWH.

## CHRISTIAN IMPROVEMENT AMONG THE PONKAS.

PONKA MISSION Dec. 18, 1872.

MY DEAR FRIEND: You ask me to give you little incidents of mission life from time to time, and to note any improvement that the Indians make in the ways of Christianity and civilization. The following notes are hastily thrown together. They are but *headings* for you to enlarge upon.

1. The men who were baptized and several others are treating their wives much better than in former times.

One day I met John Kemble walking and driving an ox team, and his wife and family seated in the cart. I remarked the change and he said, "Yes, he was trying to live as a white man now, and to treat his wife kindly."

2. The wives of these men are anxious to do better, and learn house-keeping. They wash their clothing every week, and passers-by can see the garments hung out on lines (if the parties have them) or on poles. And, moreover, they wash on *Monday* instead of putting it off till *Saturday* as they formerly did.

3. Charles Hinks asked for a curtain for his dish closet, as he and his wife did not like the dust to get on their dishes. His want was supplied. He did some work for me in order to earn a *broom*.

4. Improvement of *Zi manthin*, our "maid of all work." She now can iron fine pieces, and has learned to make bread and cook sundry dishes. A month ago she asked to have her dresses made "white fashion," and she wanted them of black calico or some other neat material and sober shade—not like the gay sacques and skirts worn by the Ponka women. She is always pleasant, and she watches Miss Ives very closely, trying to pattern after her in everything.

5. I have the names of over fifty persons (half of them the children of the other applicants) who have asked about baptism.

I have commenced a regular series of plain talks with them, following the order of the Catechism (Baptismal vows, Creed, and Commandments). And I use a manuscript for that purpose, and give them sermons written in Ponka on Friday and Sunday nights.

I wish to obtain a list of names to be given to those who may be baptized. There are several men whose wives and children will come with them; and I ask for the names and addresses of those of our friends who would like Indian boys and girls named for them.

6. There are now ten hymns in the Ponka hymnal, of which I send you a MS. copy. The people are very much pleased with those that they have heard; and on Thursday night they are to meet me in the chapel and receive instruction in singing.

7. Charles Hinks is of great use to me now, as he speaks Sioux and can very often aid me in translating the Prayer Book and portions of the Bible from the Dakota (or rather with the Dakota books as guides). He has asked me to teach him "Holy Holy, Holy," the Trinity hymn; and he comes over very often to hear the children sing.

8. The children are learning "*Jesus Nikagahi*" (3 verses) for Christmas, and they sing without hesitation. After recess they join with me in saying the Creed in Ponka. Just before the close of school they rehearse "*Wakanda weudan dita*" (LORD dismiss us with thy blessing).

9. *Kanzi tauga* or Big Kansas, is one of those who have asked about baptism. On Sunday I was attracted by his behavior in church and the kindness and politeness that he manifested. When I was lighting one of the lamps at night he came to me and held out his hand for the chimney, and assisted me in this way till all the lamps were lighted.

You must not lead our friends to infer that all the people are thus improving. All I mean to say is, that the work has begun among a few. God grant that it may spread.

Yours in CHRIST,

J. OWEN DORSEY.



## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the following sums from December 1, 1872, to January 1, 1873.

ALBANY.			MISCELLANEOUS.		
Potsdam—Trinity Ch., Ponkas...	\$78 14	78 14	Sp'l. to Bp. Whipple, for Enmegahbowh.....	\$86 60	
CENTRAL NEW YORK.			Sale of Greek articles to be divided between White Earth and Ponka Missions....	23 25	
Holland Patent—St. Paul's Ch., Mrs. Wetmore .....	5 00		"A Thank offering".....	5 00	
Oswego—Christ Ch., Ponkas, \$5; Building fund for Oneida, \$3; Oneida Mission, \$17.00.....	25 00	30 00	For Indian Missions.....	8 00	
			"A. B. C." Ponkas.....	2 00	
			"S. F.".....	100 00	224 85
CENTRAL PENNSYLVANIA.			MARYLAND.		
Harrisburg—St. Stephen's S. S., \$55.20; Parish, \$10.....	65 20	65 20	Howard Co.—Trinity Chapel, for Ponka Hospital.....	10 00	
CHINA.			Waverly—St. John's Ch.....	2 00	
Wuchang—Chapel of Nativity, \$21.82; Mrs. M. C. B., 21.82; Rev. W. J. B., \$21.82.....	65 46	65 46	Nanjemoy—Rev. Robert Proat ..	200 00	
			Westville—A Communicant.....	1 00	
			Washington—"L," Ponka Hospital, \$8; Santee, \$5.....	13 00	226 00
CONNECTICUT.			MASSACHUSETTS.		
Watertown—Christ Ch.....	51 38		Boston—(Longwood), Our Saviour, Ponkas.....	20 00	
Greenwich—Christ Ch.....	15 00		Miss H. D. T., for Ponka Hospital.....	10 00	
Westport—Holy Trinity S. S., for Dakotas.....	50 00		Mrs. Kimball, for Ponka Hospital.....	2 00	
Northfield—Trinity Parish .....	5 00		Emmanuel Ch., 250.76; for Ponkas, \$225.....	475 76	
Hartford—Bureau of Relief, \$2, Ponkas; \$3 freight, for Mad Bull.....	5 00		Newburyport—St. Paul's Ch., freight on bbl. for Ponkas.....	4 50	
Bureau of Relief, freight on 2 bbls. for Mr. Hinman.....	10 00		Pittsfield—A member of St. Stephen's.....	10 00	
Windsor—Grace Ch.....	14 00		Newton, Lower Falls—St. Mary's S. S., Miss S. R. and class, Ponkas.....	30 00	552 26
New Haven—"A friend," Thanksgiving offering.....	5 00				
West Haven—St. John's Ch.....	9 79				
Monroe—St. Peter's.....	5 15				
Quaker's Farms—Christ Ch.....	3 50				
Southbury—Ch. of the Epiphany.....	2 50				
Warehouse Point—St. John's S. S., Ponkas.....	21 20	197 52			
EASTON.			MICHIGAN.		
Snow Hill—All Hallow's Parish, Miss S. V. H., Ponkas... ..	2 00		Saugatuck—All Saints' Ch., \$1.30; Grace Ch., Holland, \$1.70.....	3 00	
Newtown—St. Mary's Ch., Ponkas.	5 00	7 00	Battle Creek—St. Thomas' Ch., freight on bbl. for Ponkas.....	10 00	
ILLINOIS.			Brooklyn—All Saints' Ch.....	2 00	
Hyde Park—St. Paul's Ch.....	3 00		Detroit—St. Stephen's Ch.....	2 00	
Lewistown—St. James' Ch.....	4 05		St. John's Ch., \$49; St. Paul's, \$44., sp'l for Enmegahbowh.....	93 00	
Rantoul—St. Paul's Ch., freight on box to Ponkas.....	6 75	13 80	St. Peter's S. S., Ponkas..	12 90	
			Adrian—Christ Ch.....	12 00	
IOWA.			Grand Rapids—St. Mark's Woman's Association.....	10 00	144 9
Muscatine—S. W. V. N., Ponkas..	2 00				
Durant—St. Paul's Woman Asso., Ponkas.....	12 90				
Tipton—Grace Ch., Ponkas.....	1 30				
Nashua—St. Mark's Ch., \$2; "W." \$10.....	12 00				
Independence—St. James', Col.....	5 70	33 90			
KANSAS.			NEBRASKA.		
Cedar Vale—Rev. H. S. Atwater..	10 00	10 00	Falls City—A Mission Station....	1 80	
KENTUCKY.			Rulo—St. Peter's.....	1 80	3 60
Hickman—St. Paul's Ch.....	8 30	8 30			
LONG ISLAND.			NORTH CAROLINA.		
Astoria—St. George's Ch.....	58 08		Marlboro'—Mrs. M. E. S., Ponkas.	3 00	
Flushing—St. George's Ch., Day of Intercession, part offering.....	37 48		Lenoir—"Eugene," for Ponkas...	40	
Brooklyn—Christ Ch.....	31 16	121 72	Lincolnton—St. Luke's Ch., Thanksgiving coll.....	3 45	6 85
MISSOURI.					
Kirkwood—Grace Ch., Christmas offering..	25 00	25 00			
MAINE.			NEW YORK.		
Lewistown—Trinity Ch., 3 ladies, for Ponka Hospital. ....	4 00		New Rochelle—Trinity Ch.....	2 84	
Trinity, 3 ladies, for Ponka Hospital.....	4 00	8 60	Red Hook—Christ Ch.....	18 36	
			Newburgh—"Newburgh." .....	10 00	
			Piermont—Christ Ch. S. S., from Robt. N. Tucker, \$5.20; from church, \$4.54, for Bp. Hare's work.....	9 74	
			East Chester—Freight on bbl. for Yanktonais.....	5 00	
			White Plains—Grace Ch., Mrs. Miller.....	2 00	
			City—Ch. of the Heavenly Rest... A lady, for Ponkas.....	20 00	
			Grace Ch., for Niobrara... ..	4 00	10 000

<b>City</b> —Through Niobrara League, St. Mark's Ch., for half support of Sister Lizzie. \$250 00			
Subscriptions.....	10 00		
Donation, (gold).....	5 55		
<b>Thro' Am. Ch. Miss'y Soc.</b>			
Gambier, O. Ch. of the Holy Spirit, \$5; A. S. T., for White Earth, \$5; Pitts., Pittsburgh, St. Andrew's Ch., for Shos- hone Mission, \$100; Phila. Pa., Rev. A. M. Morrison, for clothing and supplies for Ponkas, \$250; Miss Hickory, Hartford, Md., for Bp. Whipple, Ind., \$2.35....	434 35		
Mrs. S. H. Richards, for Cheyenne Chapel.....	5 00		
From J. Armstrong, Win- throp A., Emily A., Elizabeth W., William A., and Marion W. Chan- ler, for the Chippewas..	6 00		
St. Ann's Ch.....	2 00		
Dr. O. G. Smith, Ponkas..	5 00		
Mrs. E. M. Cotheal.....	15 00		
Mrs. S. Laurence.....	5 00	909 84	
<b>NEW JERSEY.</b>			
Newark—(Woodside), St. John's Ch., freight.....	3 00		
Bergen Point—Trinity, Woman's Miss'y Asso., for Ponka Hospital.....	3 00		
Perth Amboy—St. Paul's coll.....	45 25		
Freehold—"L. S. V." for Ponkas..	5 00		
Plainfield—Grace Ch.....	20 00		
New Brunswick—St. John the Evangelist's.....	16 82	95 07	
<b>OHIO.</b>			
Glendale—Christ Ch.....	13 85		
Cleveland—St. Paul's.....	5 00		
Delaware—Mrs. J. D. V. D., freight.....	4 50		
Gambier—Harcourt parish S. S.....	5 00		
Cuyahoga—Ladies of St. John's Ch., freight on 2 bbls. to Sioux City.....	9 00		
Toledo—Trinity, Dorcas Soc., freight on box to Pon- kas.....	2 00		
Dayton—Christ Ch., sp'l for Ne- braska.....	21 50	60 85	
<b>PENNSYLVANIA.</b>			
Muncy—St. James' parish, freight on bbl. for Ponkas.....	4 50		
Rockdale—Calvary Ch., freight on box for Ponkas.....	5 00		
Oaks P. O.—St. Paul's, Memorial S. S.....	7 00		
Reading—Christ Ch.....	12 50		
<b>Downingtown</b> —St. James' S. S., for Philip Deloria's support. \$35 00			
Philadelphia—St. Stephen's Ch.....	114 90		
"M. B. C.," for the Onei- das.....	10 00	188 60	
<b>PITTSBURGH.</b>			
Mercer—"S. W. P.".....	2 00		
Mite's Grove—Grace Ch.....	5 00		
New Haven—Trinity Ch.....	6 00		
Pittsburgh—St. Paul's Ch.....	4 00		
Ridgway—Grace Ch.....	4 35		
Warren—Trinity S. S.....	15 31	36 66	
<b>RHODE ISLAND.</b>			
Cranston—St. Bartholomew's coll..	21 25		
Pawtucket—Mrs. Sarah L. H. Almy, freight on bbl. for En- nemagabowh.....	5 00		
Providence—Grace Ch., "A friend".....	100 00		
St. Mary's S. S., E. Provi- dence.....	5 00	131 25	
<b>TENNESSEE.</b>			
Brownsville—Zion Ch., Rev. J. J. Ennemagabowh, \$5; and Ponkas, \$4.....	9 00	9 00	
<b>VERMONT.</b>			
Factory Point.....	5 00		
Sheldon—Ladies of Grace Ch., for Ponka Hospital.....	7 53		
Guilford—A. T. Browne and fam- ily.....	8 00	20 53	
<b>VIRGINIA.</b>			
Wheeling—Mrs. H. S. Eoff, St. John's, \$10, for Ponkas, and \$10 for Chippewas..	20 00		
Williamsburg—Christ Ch.....	16 00		
Fairfax Co—Theo. Sem. S. S.....	10 00		
Petersburgh—Grace S. S., for Pon- ka Hospital.....	25 00	71 00	
<b>WESTERN NEW YORK.</b>			
Buffalo—Jas. M. Smith, sp'l., for Bp. of Niobrara.....	100 00		
Watkins—St. James' Thanks- giving coll., for Ponkas.	12 00		
Batavia—St. James' Ch., "G. W. B.".....	10 00		
Geneva—Trinity Ch., education of an Indian youth for the Ministry.....	33 45		
Dresden—Edw. Wardwell's earn- ings, for the Ponkas....	1 00		
Rochester—Young Men's Bible class, \$6.12; "A friend," \$5.....	11 12	167 57	
<b>WISCONSIN.</b>			
Portage City—St. John's Ch.....	7 10	7 10	
Receipts for Dec.....	\$3,520 27		
Total receipts since Oct. 1, 1872....	\$16,513 30		

**ERRATUM**—In the Acknowledgments for December, under Pittsburgh, read, Franklin, St. John's Ch., through Woman's Association, \$10.

The contribution of \$34.07, credited to St. John's Ch., Tompkinsville, Staten Island, N. Y., should have been credited to St. Paul's.

The Secretary of the Indian Commission identifies the following among the boxes and barrels sent to the Mission Rooms during December:

*Penn.*—Muncy, St. James' Ch., 1 bbl., Ponkas; Rockdale, some members of Calvary Ch., 1 bbl., Ponkas; Philadelphia, Ch. of Incarnation, Mrs. J. W. McAllister, 1 box for Mr. Cook; Lewistown, St. Mark's Ch., ladies, and S. S. children, 1 box for Ennemagabowh; Germantown, St. Luke's Ch., 1 box of materials, valued at \$100, sent to Sister Lizzie. A feather bed and other articles from Mrs. Rumney, a Communion Service from Miss Newlin's Bible class. *Ohio*—Cuyahoga Falls, St. John's Ch., 2 bbls.; Toledo, Trinity Dorcas Soc., 1 bbl., Ponkas; Gambier, Harcourt Parish S. S., 1½ bbl., for Miss Anna Pritchard, Crow Creek. *Albany*, Pottsdam, Trinity Ch., 2 bbls.; Albany, St. Peter's, 1 box, for Ennemagabowh's Christmas tree, also one from St. Paul's Ch. *Michigan*—Battle Creek, St. Thomas' Ch., 1 bbl. *Conn.*—New Haven, A. Baptismal Font; Greenwich, thro' Mark Banks, Esq., 1 bbl.; Ponkas; Hartford, "Bureau of Relief," 3 bbls.; New Haven, St. Paul's, Young Ladies' Aid Soc., 1 bbl., for Mr. Cleveland. *Can.*—New York—Paris Hill, St. Paul's Ch., 1 bbl., Ponkas. *Massachusetts*—Newburyport, St. Paul's Ch., 1 bbl., for Ponkas; Amherst, Mrs. M. R. Peabody's S. S. class, 1 bbl. *Rhode Island*—Pawtucket, Mrs. Sarah L. H. Almy, 1 bbl., for Ennemagabowh. *New York*—Mt. Vernon, 1 bbl. *New Jersey*—Perth Amboy, St. Peter's S. S., 1 box of toys for Christmas tree for Oneida children. *Can.* *Penn.*—Danville, Christ Ch., 1 bbl. *Miscel.*—1 parcel of toys for Mr. Cook.



# S E R M O N .

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*Preached before the Board of Missions, at the Thirty-seventh Annual Meeting, in Calvary Church, New-York, on Sunday evening, October 27th, 1872, by the RIGHT REV. H. B. WHIPPLE, D.D., Bishop of Minnesota.*

ST. MATT. XVI. 3.—Can ye not discern the signs of the times?

THE Pharisees asked our LORD for a sign from heaven. He answered them: "When it is evening, ye say, It will be fair weather: for the sky is red; and in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The Jews were expecting a Messiah. They were looking for signs of His coming. The signs came, but they read them with blinded eyes. They were looking this way and that way for tokens of His approach, but they did not know Him when He stood in their midst. They kept on asking for signs, even when the deaf heard, the lame walked, the dead were raised, and to the poor the Gospel was preached. They misread all prophecy. They perverted every sign. They kept on saying, "The temple of God, the temple of God are we," even when they were reaching out their hands for a self-inflicted curse, and were ready to cry, "His blood be on us, and on our children." It is an awful instance of the people of God neglecting to read the signs of their time.

"The children of this world are in their generation wiser than the children of light." The men of the world are quick to read the signs of the times. See how these traders watch the prices of the market; how quick they are to note the scarcity or the abundance of the crops. See how, as by an unseen telegraph, these men of Wall Street feel every pulsation of the world's finances. See how these Railway builders can detect a future line of commerce over an unbroken prairie. Show men a plan to gather wealth, and a thousand willing hands are offered to develop it. The world and worldlings read its signs. It is still true, "Ye say that it will be fair weather: for the sky is red." It is also true that there is danger lest the people of God neglect the signs which He sends to them, and, like Israel, call down on themselves and their children His judgments.

We are living in one of the most wonderful periods of this world's history. No age of the past has witnessed such startling revelations of the bounty of

God to bless the world. Laws of nature, which have been concealed mysteries since the morning of creation, have become the daily servants of men. The lightning is our messenger; steam is our beast of burden; every sea is covered with ships; continents are spanned with railways; thousands of inventions are lightening human toil; and all these agencies of God are fusing the people of every tongue, and clime, and kindred, into one brotherhood. The opening of China and Japan to the commerce of the world; the wonderful discoveries in Africa; the settlement of Australia and the Pacific Coast by our Saxon race; the opening of the isles of the sea to civilization; the cessation of Moslem and heathen persecution; the accumulation of the wealth which rules the commerce of the world in the hands of Christians, and of a few of the children of Abraham, who are to be gathered into the Christian Church; the marvellous peopling of this continent with men of every race; and the building of the world into a community of common interest, by trade and commerce,—what mean these signs of our time? Is there to be, in the eventide of the world, a fulfilment of prophecy in the unification of all forms of unbelief and error into one kingdom under Satan, its king? And will there also be a union of all who love CHRIST in a reunited Church, which shall gather in one the children of God, who are scattered abroad? Is the day at hand when men will ask, “Who is this that cometh up from the wilderness, leaning upon her beloved,” “fair as the moon, clear as the sun, and terrible as an army with banners?”

It is a singular providence of God that, at such a time as this, God should have given to our Saxon race a continent which had been unoccupied by civilization for so many thousand years; that here that race should receive into itself the people of every tongue, and give to them its customs, traditions, and laws; that He should order that in such eventful times as these that race should be everywhere in the forefront of humanity; that wherever it is placed it never loses its own individuality; that here before our eyes it is fusing the stocks of the old world into a new race, which will be more powerful for good, or more terrible for evil, than any people who have dwelt on the earth. May we not humbly believe that all this is because the Church of the Saxon carries in her hands an open Bible; that it holds up an Apostolic Creed; that it makes no human opinion a condition of fellowship; and that God designs her to be the great Missionary of the last days? Are not her children the representatives of Constitutional Government, the world over? Have they not solved, so far as human ken can solve, the problem of individual freedom under the guidance of law? Are they not grappling with, and earnestly seeking (it may be blindly) to bind capital and labor into one brotherhood? I am sure no branch of CHRIST’S Church has ever received a nobler mission; I believe that these overturnings of God’s providence are saying to us, “Occupy till I come.” Is He not pouring into her lap wealth more fabled than the dreams of the Orient? Is He not awakening in the hearts of His people, the world over, longings for unity? Is He



not showing her sons and her daughters how to work, and gather for Him redeemed souls? Look at home and abroad, and see how old prejudices and sect-rallying cries are dying out. See how in every village Christian hearts are crying, "Give me back my brother." See that Council of great hearts of the Church of Rome feeling after the old paths. See how our long-separated brothers of the Holy Eastern Church are reaching out their hands to find their brothers in the Church of the West. See how, world-wide, amid doubt, unrest—it may be amid error and opposition—hearts are being softened by the love of JESUS, and are praying for the fulfilment of the Divine intercession: "That they all may be one; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us." The pillar of fire and the pillar of cloud is before and behind us. It only needs the great heart to grasp the opportunity and do the work.

There is, also, much to encourage us in the abundant rewards which, at such a time as this, await our labor. I do not know another instance where the Church has been called to go into unoccupied territory to receive the incoming population, and mould it for CHRIST. The peopling of our new States is a great, world fact. The world is upheaving with the movement of humanity. Cities and villages multiply by thousands. Every one of these is bound to our older States. The work done in one quarter of our land, at once reacts on others. Maine wins a man to CHRIST, and that man becomes a centre of influence for the Church in Minnesota. The man of the North goes South, and the man of the South finds a home in the North. The East sends her children westward, and these Western folk send back influences for good or for evil to their old homes. No eye but God's can discern how these unseen, hidden springs of power in every portion of the land are shaping the future of our country. "As every artisan, and craftsman, and merchant is bound to other craftsmen, and traders, the world over," so here; "None of us liveth to himself." The work, the toil, the prayers of every Christian are intertwined with those of others; and whether it is the lonely Missionary of the Cross in Africa, or far away among the Red men of the Missouri; or those who minister to the wretched and suffering in the lanes and alleys of the city; whether the humble Parish Priest, the teacher in the Bible-class, or the City Rector,—we are one army; and from the realms of Paradise our LORD and our KING looks down to see, and to treasure in His Divine heart, every word spoken and deed done from love to Him, and to the souls for whom He died. Brethren, there is only one place to estimate work like this: it is at the foot of the Cross. Look at it as under God's eye. Measure it by God's Law. Weigh it by the Judgment.

1. To do such work, at such a time, we must learn love of JESUS. In His love we must love all He loves. Love is no dreamy thing. It lives. It works. It moves the world. There is a "love which passeth knowledge." "We love Him, because He first loved us." Christian love will work. It asks no questions of race or clime or kin. It makes them one in CHRIST.

It works, and feeds upon what it works for ; and so its holiest joy is to bring the souls it wins, to CHRIST. This sin-sick world is reaching out its hands for help, and it will count any one a good Samaritan who will try with the love of JESUS to heal its woes. It cares not for the old watchwords of party strife, or for the wranglings and the Shibboleths of sects. It has no ear for the dry details of theological dogmas, although they may be perfect in every line and feature ; but it wakes into life for any Christian man who leaps into the battlefield to bind up the wounds of its sin-sick souls. It is not the arguments for an Apostolic Priesthood, but the work of an Apostolic Priesthood, which softens hardened hearts. The world will recognize us as the Church of the Apostles when in personal piety, devotion, and zeal we show the faith and the work of Apostles : without this, they will believe our claim to be pretence and fraud. We wonder why these wretched men and women do not heed the Gospel. I fear it is because they do not hear the Gospel. We take them to Mount Sinai, when their hearts would melt if we led them to Mount Calvary. We need to break through this icy chill, and go in and out among men in the spirit and the power of JESUS CHRIST.

2. We must do Christian work in faith. " Faith is the evidence of things not seen." Faith sees the world invisible. Faith believes in, and so it works for, God. It fears no trial, it dreads no danger, it knows no defeat. Faith sees the harvest while the ground lies fallow, and so sends out Missions to heathen lands. It plants CHRIST's Church wherever there are souls to save. It never asks what the world will think. It courts no mockery of human praise. It blazons out no deeds to be seen of men. It buys and sells no Gospel as though God's House were a market-place. It lays its all upon God's Altar. It works and prays and weeps ; and so its bread is cast on life's waters, to be found in the Kingdom of the Redeemed. The Christian *must* work in faith. It took years to change the acorn to the oak. Even flowers wait on sunshine and on showers. The harvest was not ripened in a day. We seldom see results as we had planned them. The trials marred the Mission. The parish lay fallow ground. The school we built for God was hindered. We grew faint and weary. We leaned upon our fellow, and he was a broken reed. Our brother died when he most was needed. The wise doubted. The fools mocked. The malice of Satan hindered. But God's promise was true, " He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

3. The LORD's work must be done in the LORD's way. The Gospel we are to preach and the means we are to use are the gift of God. The Ministry are Ambassadors for CHRIST. They bear the seal of CHRIST's authority. Such as He gave it, it will be until He comes to receive it as the Judge of quick and dead. The Sacraments are the appointments of CHRIST our KING. They are His visible symbols of an invisible spiritual union between man and God by the power of the HOLY GHOST. The Faith is the Revelation



which He has given His Church of the mysteries of His Kingdom. Men may create brotherhoods and orders. They may change governments and institutions and societies. God is unchangeable. His Word is the same yesterday, and to-day, and for ever. In the broadest spirit of Christian love, the Church recognizes the validity of all Baptism in the Name of the FATHER, the SON, and the HOLY GHOST; and that by virtue of Baptism we are the covenanted children of GOD. The Church holds up, as the bond of Christian unity, the Apostles' Creed as the Faith once delivered unto the saints. It is to us the revelation of GOD, of our redemption in the SON of GOD, of union with Him by the HOLY GHOST, and of eternal life. She makes us no man's judge. She sends out none to make the world darker in strife. Her children ought to be the healers of all division, not by surrendering truth, but by winning disciples of CHRIST to the truth by the constraint of love. We should ever be seeking to find the image of CHRIST, and not be trying to find the likeness of Satan. The evils which fetter the Church and which retard Christian unity, are that her children are not content to preach the truth in love, but must needs draw out inferences to condemn others. We condemn those whom God has not condemned. We ask men to subscribe to our opinions. No Christian man ought to be offended if, with the love of CHRIST, we tell him of that Faith which we have received and hold fast as the Truth of GOD. Brethren, it is not this which causes dissension and strife. It is our infallible self-will, our uncharitable tempers, our lording it over GOD's heritage, which is a stumbling block to others. This is also the secret of all the wretched strife which mars the unity of the Church. How much of it would be healed by a few loving words! How little of it has even a claim to be for the honor of GOD! How miserable this wrangling about the shape of a surplice will look in the Day of Judgment! If ours is a true branch of the Catholic Church, it must be as broad as the love of CHRIST. Men will differ about postures and ceremonies and the meaning of words; and they have the right to differ. It is a part of the freedom wherewith CHRIST hath made us free. If our motto is, "Preach CHRIST and work in the Church," there is no fear. We are always like one of old trying to steady the Ark of GOD when the way is rough. GOD will care for His own Church. If offences come (and they will come), pray, weep, and pray again: tell it to JESUS. It may not be as we hoped, but in His way He will make His children one. The day has come of which Hooker wrote: "There will come a time when one word spoken in love will be better than ten thousand spoken with disdainful sharpness of wit."

4. Every baptized man is, by his oath of allegiance, a Missionary. There is not one law for Ministers and another law for Laymen. The Gospel does not bind the pastor and absolve the people. There is not one solitary line in GOD's Revelation, which says that the one must work and sacrifice and give, and the other may hoard and keep. You may be tied down to the dull routine of daily toil, and yet your life,

hid with CHRIST in God, may make you one of the best preachers of righteousness in the world. You may be a very stammerer, and yet your life of love go straight to every heart. We can all give our example. A chance word of reproof, a wayside word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lead others unto CHRIST. It is not so much where we are, as what we are; and it is not alone what we do, but the way we do it. A man who loves the SAVIOUR must in some way be the refuge of the weary. If he speaks, it must be as one tempted man speaks to another who is battling with temptation. It is not done by fierce warnings. It is not by assailing sinners as you would besiege a city. It is the old and blessed story of God's love leading weary souls to JESUS, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for CHRIST. Whether it be the widow's mite or the rich man's gift, God will bless it. There are men who have no time for active Christian work, and yet every Bishop could tell you how these care-worn business men have made them braver for CHRIST, and saved them from disappointment and deferred hopes, yes, and linked their memories with work to last for ever.

5. Christian work is the only solution of the problems which have been created by Christian civilization. As heathenism did not create these wants, it cannot fulfil them. It is the mission of the Church, which was committed to her by Him Who came to save the lost, to take in hand every social problem and solve it by the laws of Brotherhood in JESUS CHRIST. The relations of capital to labor, the prevention of crime and pauperism, the safeguards around womanhood and homes, the education of children, the civilization of the heathen, the building of homes of mercy, are all of them questions which need the help of Divine aid. Thoughtful men see on the horizon of the future a storm which threatens to overwhelm our homes. There are only two sides to the question. We shall take care of the people, or the people will take care of us. The spirit of the age will not be put down by threats. The wants which cause all this unrest and turmoil are real wants. We wonder why men pass by the Church to found clubs and brotherhoods; and why they are always placing their human leaders in the stead of Ministers of CHRIST. They will have them, and they ought to have them, until the Church becomes, what our dear LORD designed it to be, a real Brotherhood. We are often appalled at the vaunting cry of *Radicals*; but I confess that the most radical book which I have ever read is the Gospel of the SON OF GOD. No human brotherhood can be so far-reaching as that Brotherhood which makes kings and peasants brothers in CHRIST. It uproots no human ties. It changes no ordering of God's providence. It hallows every human bond. It preserves all social order,—but it does not mean wealth and luxury and fine churches, for rich Christians, and racts and children crying for bread, for poor Christians. It makes the



rich disciple an almoner for God. It appoints him as God's steward, not to give alms to-day to make paupers to-morrow ; but it gives the poor man the brains, the heart and the hand of his rich brother. It makes the Church the poor man's home. These men of busy brains ; these workers in wood and iron ; these iron men who swarm along our lines of commerce ; these men who are filling your cities with creations of beauty, and your coffers with gold,—they are to-day the brains, the heart, the hands, the motive power of the nation. These are the men who are shaping the nation's life. Take God out of their Creed, take away the restraints of Christian homes, let them give up all feeling of accountability to God, all which can soften and refine their rugged natures—and will you tell me why our children may not some day hear, as has been heard in other lands, a cry for blood ? I may be told that our Branch of the Church is not suited for laboring men ; that its Service is too cultivated and refined, its rubrics and canons and machinery too cumbersome for work in the highways and hedges. God in mercy pity us if this be true,—that we have a system under which the fishermen of Galilee would be strangers in the place where CHRIST is worshipped. It is not true. You may make rubrics and service and ritual a dead ecclesiastical machine. You may make the world think that we have men for rubrics, and not rubrics for living, loyal men ; and then the Church will be adapted neither to laboring men nor to any other hungering soul. But if, with hearts all aglow with the love of CHRIST, we carry the Church to dying men, its Services will be a Mother's voice, calling children home. Thank God that our noble Missionary Bishops and Clergy are learning the secret. The Bishop is as welcome among the rough miners of Colorado and Montana as in any city Cathedral. The bronzed men of Nebraska throng the log school-house to hear Ministers of CHRIST tell of JESUS and the Resurrection. It will be so wherever we do CHRIST's work in CHRIST's own way.

6. There is work wherever there are souls to save. There are no home and foreign Missions for Christian men. If the heathen are men, they are men for whom CHRIST died—this settles the whole question. We talk of the deferred hopes and hardships of our Missionaries in China ; of the pestilential shores of India and the deadly miasma of Africa ; of the dangers of our Missionaries among the savages of the South seas or the hostile Red men. Is it any harder to go there to preach CHRIST, than it is to go there to gather gold ? Is it any lonelier for the Missionary to die for CHRIST in Africa, than it is for a soldier to die alone on a field of battle ? The Cross brings to no disciple any heavier burdens than men willingly assume for self and home and country. We talk of failure. The men of Wall Street adventured five millions of dollars to open a line of commerce with China and Japan. In twenty years, men will have expended two hundred millions to build three lines of railway across the Continent. Who can tell what a like spirit of faith would do, if willing hands and hearts were ready to give for CHRIST ?

Failure ! Was it failure when the beloved Dr. Hill and his devoted wife labored thirty years, amid doubt, detraction, and discouragement, to found a School which will educate for Greece noble Christian wives and mothers ? Was it a failure when Hoffman and Boone and the martyred Patteson died for CHRIST ? Was it failure when the Church sent out the great-hearted Kemper as her first Missionary Bishop ? Was it failure when, in the darkest hour which ever came to the Red man, Enmegahbowh and Hinman stood at their post ? The only failure is when we fail to do God's work. Ten years ago, the North American Indians were the most desolate, hopeless, and wretched people on the earth. A Christian nation had despoiled them of homes ; its servants had robbed and betrayed them until they were filled with hatred and revenge. They were going down to death at our doors, without even having heard so much as that there was a SAVIOUR. Who then prayed for an Indian ? Who counted them as those for whom CHRIST died ? God raised up noble Laymen to plead and work for them, and to-day we see a new thing under the sun—a Christian nation asking Christian men of all the religious bodies in the land to solve a problem which neither state-craft nor military force could solve. Hundreds of these Red men have become Christians. Yes, far away among the Ojibways, and west among the Santees and Yanktons, Red men are preaching to their own heathen people the unsearchable riches of CHRIST. Could you hear in their musical tongues these men of the wandering foot, singing songs of praise to JESUS, you would believe that no human words ever sounded sweeter to Him than this chorus of voices which goes up to heaven from the land of the Santee, the Ponca, the Yankton, the Oneida, and the Ojibway.

Time would fail me to speak of our work for the Freedmen of the South. For good or for ill they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to CHRIST, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed and Ethiopia to stretch out her hands unto God.

I should do you a wrong if I did not speak of the Missionary Bishops and Clergy who are always looking to you for help. They are as noble a body of laborers as God ever gave to His Church. They have no tale of hardships for your ears. They ask nothing for themselves ; they ask everything for CHRIST's work. They represent this great Church, to which God has given so abundant means for His service. They must build. Are they to trust CHRIST's lambs in schools without God ? Are they to leave the widows and orphans of the Church to the pauper almshouse ? Are they to wait on the East for Clergy, and so repeat in the West our sad Colonial history ? Are they to see everything else builded but the Church of God ? Do not leave them to go down to the grave, as many a Bishop has gone, with a broken heart, because the Church left him to bear alone burdens which might crush an angel's shoulders.

There will come a time when you will grow weary of the world's burdens. You will long to do something which cannot die. The only such work is work for God. Shall I tell you of men and women of England who have been dead three hundred years, and their works of love are multiplying daily? Shall I tell you of men like Minturn and Wolfe, whose names are inwrought in works of mercy in every Diocese in the land? Are there not some here who, without giving up one comfort for self or friends, could found a School, or Hospital, or Home of Mercy, or else endow a Scholarship or Professorship, or build some Hall, whose work for God will go on for ever? Is it not something to have lived for to found a work for God, which cannot die? to know that long after we are sleeping in our narrow bed, the charity or school we founded, the church we builded, will be doing its work for our blessed LORD and SAVIOUR? I know of no privilege greater than to link our memory with the Cross in works of love, to be permitted to have our poor sinful self remembered as a fellow-laborer with CHRIST in the salvation of a lost world. I have often pictured the joy of such faithful souls, as they wait in Paradise, welcoming other redeemed ones who by their toil, their gifts, and their efforts, were brought to the home of the Redeemed. Brethren, who can tell the value of loving deeds and works? What music there is in a kind word to the wandering and weary! What a blessed Evangel to the poor, the sick, and the dying, are those visits of Christian women to the abodes of misery and want! How our hearts should thrill with joy to know that in doing such work for the least of these, we are doing it unto Him Who died for us. I would rather have my grave watered by the tears of one poor soul whom God had permitted me to help, than to have the proudest monument which told how he died of the world's surfeit. Thank God! He is stirring His people's hearts, awakening deeper love and broader sympathies. Men of all classes are learning how to work. There are women, brought up in delicacy, who are going into dark alleys and fever-smitten hospitals, and to far-off heathen, to bring sorrowing souls to Jesus. The Church is awakening; and it only needs that every man bring his tithes of loving deeds and loving gifts into the storehouse and prove our God, and He will open the windows of heaven, and pour out upon us a blessing that there shall not be room enough to receive it.

AND NOW TO GOD, THE FATHER, THE SON, AND THE HOLY GHOST, BE AS ARE JUSTLY DUE ALL MIGHT, AND DOMINION, AND POWER, WORLD WITHOUT END.  
AMEN.



## A SCRIPTURAL LITANY OF INTERCESSION FOR THE MISSIONARY WORK OF THE CHURCH.

Suggested for the Day of Intercession, 20th December, 1872, and reproduced here in the hope that it will so attract attention, and so commend itself to the hearts of Christians, that its use will be regarded as a privilege dearly prized. None can use these petitions, so entirely Scriptural, without having his love for Missions increased by seeing how plainly the Holy Spirit portrays, in Holy Scripture, the ample provision which God has made for the salvation of all men, and with what arguments Christians are enjoined herein to spread abroad the GLAD TIDINGS.

O HOLY, blessed, and glorious Trinity, Three Persons and One God, Who madest man in Thine own image, after Thy likeness,

*Have mercy on all mankind.*

O God the Father, of heaven, Who, when man fell, didst give Thine only Son to be his Saviour and Redeemer,

*Have mercy on all mankind.*

O God the Son, Redeemer of the world, Who, being made in the likeness of men, didst humble Thyself even to the death of the Cross, that Thou mightest be the Propitiation for the sins of the whole world,

*Have mercy on all mankind.*

O God the Holy Ghost, the Comforter, Who camest to abide with us for ever, and by Whom we are all baptized into the One Body,

*Have mercy on all mankind.*

O Lord God, the God of the spirits of all flesh, Whose judgments are unsearchable, and Whose ways past finding out; We humbly beseech Thee, that now at the length it may please Thee to have mercy on the Heathen that have not known Thee, and on the kingdoms that have not called upon Thy name,

*Hear us, O Lord.*

O God, Who hast made of one blood all nations of men for to dwell on all the face of the earth, Who givest to all life, and breath, and all things, and art not far from every one of us; We beseech Thee to deliver the Heathen from the power of darkness, and to translate them into the kingdom of Thy dear Son,

*Hear us, O Lord.*

O God, Who willest all men to be saved and to come to the knowledge of the truth; We beseech Thee to

hasten the time when He Who is the One Mediator between God and men, and Who gave Himself a ransom for all, shall be fully made known to all, and the earth shall be full of the knowledge of the Lord as the waters cover the sea,

*Hear us, O Lord.*

O God, Who hast never left Thyself without witness, but in Thy mercies of nature hast ever spoken to the heart of all mankind; We beseech Thee now to have pity on all who are still strangers to the life of God through the ignorance that is in them, and to open their hearts and minds to the Gospel of Thy grace,

*Hear us, O Lord.*

O God, the God of Abraham, Isaac, and Jacob, Who hast not cast away Thy people whom Thou foreknewest; We beseech Thee that Thou wouldest speedily bring in the fulness of the Gentiles, that the heart of Israel also may turn unto the Lord, and the veil be taken away,

*Rom. xi.  
2 Cor. iii.*

*Hear us, O Lord.*

O God, in Whose dear Son, the promised seed of Abraham, all the nations of the world shall be blessed; We beseech Thee that, as the fall of Israel has been the riches of the world, and their diminishing the riches of the Gentiles, so much more may be their fulness, when they shall abide no more in unbelief, and Thou shalt graft them in again,

*Rom. xi.*

*Hear us, O Lord.*

O God, Who art long-suffering to us-ward, not willing that any should perish, but that all should come to repentance,

*2. Pet. iii.*

and hast revealed Thy Son as the Saviour of all men ; We beseech Thee that the song of thanksgiving for redemption may speedily ascend unto Thee from among all nations and kindreds and people and tongues,

*Hear us, O Lord, through Jesus Christ our Saviour.*

We sinners do beseech Thee to hear us, O Lord God,

That Thy Church may be more and more the minister of Jesus Christ to the Gentiles, ministering to them the Gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified by the Holy Ghost, and that the Gentiles may glorify Thee for Thy mercy,

*Hear us, O Lord.*

That Thy Church may work through her ministry to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the Power of the Spirit of God, that she may fully preach the Gospel where Christ has not yet been named,

*Hear us, O Lord.*

That it may please Thee to raise up chosen vessels to bear the Name of Jesus before the Gentiles and Kings, and the children of Israel,

*Hear us, O Lord.*

That it may please Thee to make them able ministers of the New Testament, and in such wise to reveal Thy Son in them, that immediately, conferring not with flesh and blood, and forsaking all worldly and carnal affections, they may be ready to preach Him among the Heathen,

*Hear us, O Lord.*

That Thy blessed Son may appear unto them for this purpose, to make them His ministers and witnesses, and to send them unto the Gentiles, to open their eyes, and to turn them

from darkness to light, and from the power of Satan unto Thee, that they may receive forgiveness of sins, and inheritance among them that are sanctified through faith that is in Jesus,

*Hear us, O Lord.*

That Thou wouldest give unto them the spirit, not of fear, but of power, and of love, and of a sound mind, and grace to hold fast the form of sound words in faith and love which is in Christ Jesus,

*Hear us, O Lord.*

That as stewards of Thy mysteries they may be found faithful, accounting it a very small thing that they should be judged of man's judgment, and remembering that He that judgeth them is the Lord,

*Hear us, O Lord.*

That they may be ready to suffer all things lest they should hinder the Gospel of Christ, and to make themselves servants unto all that they may gain the more,

*Hear us, O Lord.*

That utterance may be given unto them, that they may open their mouth boldly, to make known the mystery of the Gospel,

*Hear us, O Lord.*

That the Word of the Lord may have free course and be glorified, especially among the Heathen, that men everywhere may repent, and turn to God, and do works meet for repentance,

*Hear us, O Lord.*

That to the labours of those who plant and those who water in Thy great field which is the world, Thou wouldest graciously give the increase, and to every labourer his own reward according to his own labour,

*Hear us, O Lord, through Jesus Christ Thy Son.*

We sinners do beseech Thee to hear us, O Lord God,

That all nations whom Thou hast made may come and worship Thee, and may glorify Thy name, *Psal. lxxxvi.*

*We pray Thee, O God.*

That the blessing of Abraham may come on the Gentiles through Jesus Christ, that they may receive the promise of the Spirit through faith,

*We pray Thee, O God.*

That the Gospel may come unto them, not in word only, but also in power, and in the Holy Ghost, and in much assurance, that they may receive it, not *1 Thess. ii.* as the word of men, but, as it is in truth, the word of God,

*We pray Thee, O God.*

That they which in time past were not a people may become the People of God; and though they have been as sheep going astray, they may now return unto the Shepherd and Bishop of their souls, *1 Pet. ii.*

*We pray Thee, O God.*

That Thou wouldst shed on them abundantly the washing of regeneration, and renewing of the Holy Ghost, through Jesus Christ our Saviour, that, being justified by His Grace, they may be made heirs together with us, according to the hope of eternal life, *Titus, iii.*

*We pray Thee, O God.*

That they may be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable unto Thee by Jesus Christ, and may shew forth Thy praises Who hast called them out of darkness into Thy marvellous light, *1 Pet. ii.*

*We pray Thee, O God.*

That forasmuch as the earnest expectation of all creation waiteth for the manifestation of the sons of God, Thou wouldst be pleased shortly

to accomplish the number of Thine Elect and to hasten Thy kingdom,  
*We pray Thee, O God, through Jesus Christ our Lord.*

O Lamb of God, That takest away the sins of the world;

*Grant us Thy peace.*

O Lamb of God, That takest away the sins of the world;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, revive Thy work.

*In the midst of the years.*

Let Thy way be known upon earth.  
*Thy saving health among all nations.*

Deliver us from blood-guiltiness, O God.

*For we have left undone the things which we ought to have done.*

Deliver us from all our offences.  
*And make us not a rebuke unto the foolish.*

Favourably with mercy hear our prayers.

*And mercifully forgive the sins of Thy people.*

Shew Thy servants Thy work, and their children Thy glory.

*Prosper Thou the work of our hands upon us, O prosper Thou our handy-work.*

O Lord, hear our prayer.

*And let our crying come unto Thee.*



# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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FEBRUARY, 1873.

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### NOTICE.

*Correspondents will confer a favor and facilitate business if they will direct letters concerning publications, letters containing remittances, and all others which do not require the PERSONAL inspection of the undersigned, as follows: "The Secretary of the Foreign Committee, Prot. Epis. Ch., 23 Bible House, New York;" the name of the undersigned being omitted. Letters so addressed will be opened and will receive immediate attention, even if the Secretary is absent from the office.*

WILLIAM H. HARE,

*Secretary and General Agent.*

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### TREASURER OF THE FOREIGN COMMITTEE.

#### SPECIAL NOTICE.

JAMES S. ASPINWALL, ESQ., HAVING RESIGNED THE OFFICE OF TREASURER OF THE FOREIGN COMMITTEE, IT IS RESPECTFULLY REQUESTED THAT REMITTANCES HEREAFTER BE MADE TO THE REV. S. D. DENISON, D.D., ROOM 23, BIBLE HOUSE, NEW YORK, HE HAVING BEEN ELECTED TREASURER, *pro tem.*

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### VISIT OF BISHOP COXE TO THE MISSION IN HAITI.

THE members of our Church will be glad to know that the good hand of our God has been upon the Bishop of Western New York in his visitation of the Mission in Haiti, that he reached the field in safety, that he has found the fullest opportunities for the exercise of his spiritual functions in council with the brethren there, in consecration of buildings to the service of God, and in Confirmation and Ordination, and in the necessary preliminary exhortation and instruction. It was a mortification to many that no feasible plan could be discovered of obtaining at an earlier date for this interesting Mission the Episcopal ministration for which the Missionaries have been crying for years, and that mortification was increased when, on Bishop Coxé's acceding to the request of the presiding Bishop, to which had been added the expressed wishes of the other Bishops, it was found that there were some in the Church who needed to be persuaded that the work to be done in Haiti was apostolic enough to demand the presence of any Bishop, and that the Haitian flock was enough a part of the body to make it proper that any Diocese in the body here should be called upon to spare the presence of its

head for a time to "ordain their elders," and "set in order things wanting."

We judge from several letters received from the visiting Bishop, that he has long since found in the distinguished opportunities for usefulness which have presented themselves, more than a justification for his half unwilling absence from his own flock, and full compensation for the discomforts of his journeyings, and the disappointment of spending Christmas out of the bosom of his family.

We give below a portion of the last two letters from the Bishop.

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PORT AU PRINCE, *Dec. 10, 1872.*

DEAR DR. HARE : Happily I did not venture to hope that our programme could be strictly realized. It took me ten days to reach Haiti, and two days more to get to Port au Prince. It took two weeks more to gather the Missionaries from their posts, and it will be a fortnight more before my work can be completed. But before I had been three days at sea, I had given up all hopes of a blessed Christmas at home, and I am now trying to find the joys of the season in humbly imitating the MASTER'S Mission to a lost world, and in remembering His own words, "It is more blessed to give than to receive."

Then, as to getting home: may the LORD direct me. It is the old ("*revocare gradum*") story, and involves difficulty. All advise me that, at this season of the year, the roundabout voyage is the surest, if not the shortest; and my experiences in a little steamer of six hundred tons, getting hither, lead me to think very seriously of such advice. But, as yet, I cannot decide: only, let my Diocese know, in some way, that I am coming home as soon as I can, and that I am ten times as anxious to see my brethren there, as any of them can be to see me. We must all consent to some sacrifices in behalf of this poor suffering Missionary Church, which has not seen a Bishop for six years. "We are verily guilty concerning our brethren."

Perhaps, then, I shall take the Kingston route homeward. Pray God to "direct my goings," and to enable me to give you a full report of the land, in communications face to face. I assure you, not a moment has been lost, and the work has been great.

With my sincerest love to the brethren at the Mission Rooms (tell them we observe noonday prayers with them), I remain, dear Mr. Hare,

Yours faithfully, in CHRIST and His Church,

A. CLEVELAND COXE, *Bishop.*

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PORT AU PRINCE, *Dec. 10, 1872.*

MY DEAR DR. HARE : Since my last despatch my time has been fully occupied in sustaining the Services of Advent, in examining the candidates for Orders, and obtaining an insight of the characters and dispositions of those desirous to be ordained, not to "lay hands suddenly." I have de-

voted much time to these matters, and to giving practical and doctrinal instructions.

On the 5th inst. I consecrated the church of the Holy Trinity, in Port au Prince, as a memorial of the life and labors of the late Bishop of Maine, whose devotion to this Mission, and whose blessed death, in these parts, were thus brought freshly to mind. I was forced to arrange a sort of double office (one in English) to reach both classes interested. Mr. Holly preached at the morning solemnity, and in the evening I preached in English on a text which I felt to be very appropriate, "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for His Law." We chose the three hundred and eightieth anniversary of the discovery of Haiti by Columbus for this solemnity, and that of the following day (both days being claimed by different historians as the correct date).

Early in the morning of the 6th, the Consecration Office was concluded by the celebration of the Holy Eucharist, and immediately afterward I opened the Convocation. It has taken all this time to gather the Clergy from their respective posts, and they now propose to remain with me in constant council till after the solemnities of the 20th of December, and the Ordinations on the following Sunday.

Then followed the solemn opening of the school-house. We had prayers in church, then went into the school-room, and dedicated it with an exposition of its purpose, after which addresses were made by Mr. Holly and Mr. Byrd, the venerable Wesleyan pastor, whose work in Haiti has proved a pioneer work for us, and who very cordially wished us "God speed" in our educational enterprise. Returning to the church, I concluded the Office, in which there was a solemn recognition of God's providence in the discovery, as at this time (in 1492) of these isles. Truly they yet "wait for His law" and His Gospel—the new law in CHRIST.

The President of Haiti and his Cabinet had accepted with cordiality an invitation to these Offices, but a crisis in the monetary affairs of Haiti, of a perilous character, forced them to spend the day in business of their own. The American and English Ministers were present at the consecration of the church, in spite of very important work in their respective Legations, and the attendance was quite as large in other respects as could have been looked for, in the circumstances and on a week-day.

We all feel that an important step has been taken, and that from the Altar and the school thus established in Haiti, its regeneration, under God, must in due time proceed. Half a million of heathen and a hundred thousand nominal Christians who seem in many respects more deplorably ignorant than their Pagan neighbors, are waiting to be evangelized. As to these last, I am led to exclaim, daily, "If the light that is in thee be darkness, *how great is that darkness!*"

On Sunday, the 8th, at the early English Service, I confirmed four persons; but the great work of the day was the Confirmation, at the French Ser-



vice. The church was crowded and the Services very animated. I preached on Ephesians i. 13, explaining the Scriptural nature of Confirmation and the necessity of Sanctification. Not a few Romanists were present, and all were very attentive. In all, I confirmed thirty-five persons, mostly men and women, who seem to have been well instructed. Others will probably be presented before I conclude my work here, and it pains me to know that at Jeremie and other places which I cannot reach, there are considerable numbers who are desirous of receiving the same seal of the Blessed Comforter. Even at Cabaret Quatre, among the poor mountaineers, there are from twenty-five to thirty-five souls who are thirsting for this privilege.

I send this *via* St. Thomas, trusting you may get it in about ten days.

Believe me, with great regard,

Your faithful friend and brother,

A. CLEVELAND COXE.

*Bishop in charge of Haitien Mission.*

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## A JOURNEY TO BEREBE, WEST AFRICA.

THE following narrative, from the pen of the Rev. Dr. Auer, Missionary Bishop elect to Africa, gives a remarkably clear idea of certain phases of African life, and the character of the field. We hope our readers will carefully study the depth of Africa's needs in the light of these facts. One portion will particularly interest them, viz., the sketch of the *first presentation* of the Gospel message in any form ever made to a portion of the people visited :

Berebe is the name of a tribe and country nearly one hundred miles east of Cavalla. Our own G'debo tribe came from there ; and at Berebe they speak our language in a more primitive style, with less contractions, more guttural sounds, etc. Tradition says that a portion of the people wanted to emigrate in canoes. A number of canoes capsized (wodě) in the surf, and the occupants went ashore again ; these are the Woděboes to this day. The rest of the canoes jumped over the breakers like monkeys (the species called G'de) ; and the people came to Cape Palmas, and neighborhood, and are called G'deboes, the syllable "bo" being the English "ites" in national names.

Several Berebe boys have been educated ; one of them in the Hoffman Institute. About three years ago he brought three small boys from his home to our Cavalla school ; they are now among the best scholars. The cry for a teacher for Berebe came often to our ears, but we had none to send. At length a way seemed to open for commencing a Mission in that land, and we resolved to go and see the place, and to take a teacher along in order to introduce him at once, if circumstances were found favorable for our purpose.

### A SEA-VOYAGE IN A CANOE.

The first thing is to hire a canoe, and the men to pull it, a very easy matter with boatmen at home, but in Africa people cannot settle the smallest business without bargaining and talking for half an hour or more, man after

man. Yedeba Si-eh lent us his canoe, in which he usually brings us our boxes, etc., from Cape Palmas, that come from America or Europe. The vessel was about three feet wide in the middle, and twenty-five feet long, all cut out of one piece of timber, pointed at both ends, and rounded at bottom, without keel. Si-eh asked twelve bars of tobacco (a bar has twenty-five leaves) for a week's use of his canoe; he took seven, with thanks. The men asked twenty-five bars, or as many wash-basins, for going and coming; they took thirteen (every one), with grumbling. Gbi Collins, a Christian, was to act as captain and first mate; John Burrows Nyema, a Berebe Christian, was boatswain; B. B. Wisner and myself were passengers. There were nine others for hard work at the oar, two of whom, however, received no pay; they had come to Cape Palmas from sea, and were glad to secure a passage to their home in Berebe.

*April 10.*—To-day we start. The men arrive at daybreak seemingly ready to go. "Go and eat your breakfast while I eat mine, and then come." Very well; they go home again. At eight o'clock they are called. Some show themselves to declare that they could not start without breakfast. At ten o'clock we start for the beach; some men have not yet arrived. While I am screwing four sticks to the canoe that are to hold my awning, the absentees are to be called; but the callers stay away too. All are eating a second and third breakfast somewhere in town.

At 11 A.M. we shove off, and a thump and a jump carry the canoe over the breakers. Before we are well past the rocks that create a new surf there is a halt. "What is the matter?" One of the school-boys from Berebe has contrived to hide in the canoe; he wants to pay a contraband visit to his mother. They wish to return to put him out, but I protest against "going back."

The canoe feels every touch of the waves ahead, behind, and on the sides, and my head begins to swim, indicating the approach of my old enemy—sea-sickness. Pshaw! The sun finds me in spite of the awning, for the canoe bends over to the right and left; that and the noisy talking and singing of the rowers, and the seawater that every few minutes runs up my sleeve (for I must hold myself on both sides of the ship), or splashes over my knees when a wave wants to see the inside of our vessel, makes altogether an uncomfortable business.

But it is coming worse. That black cloud there threatens rain; but first it blows at us quite angrily, for a strong wind comes out of it, and my poor awning must be removed, or else we capsize. In half an hour the sun comes out strong again, but the awning cannot be refitted till we land.

Landing at Plabo (Táboo Station) we received the worst wetting. They have no docks as yet in Africa, and our little craft had to be run through a heavy surf, up a sandy beach at an angle of 30 degrees, so that nearly one-half of the canoe was down in the water when the last wave rushed in, and as I was sitting on a low box in the middle I had a cool sitz-bath before landing.

#### AT TÁBOO STATION

we found some rest and refreshment for body and soul. Mr. and Mrs. Jones received us very kindly, and soon the kettles were set a-boiling, and meals of cassada (a potato-like root), and rice and pepper and mutton were served up for us and the men. Afterwards I made a cup of tea, for which I found the material in the travelling-box sent along by my helpmeet.

Táboo Station is situated on a fertile hill on the banks of Táboo River. It consists of a frame house, built by the late Rev. L. Minor, now decaying

and past repair ; of a thatched house and kitchen, occupied by Mr. Jones and family ; of two private houses, one occupied by the only Christian family left since Mr. Minor's time, and the other empty and decaying. There are fine cocoa-palms and fruit trees around the house, and garden-land enough for several large families. The scenery—sea, river, rocks, woodland—is beautiful.

Many people came from the five neighboring native towns to see us ; among them were some young men who could read. We had evening prayer in G'debo. All sang heartily the hymn, "Saviour, source of every blessing" (translated by Bishop Payne). After prayer I spread a mat and my wet blanket on the earth-floor, and slept soundly.

#### START FOR BEREBE.

*April 11.*—We left at 9 A.M., and reached Berebe at 4 P.M. The journey was more uncomfortable than yesterday, chiefly because the sea was bad ; but it came to an end. The landing was easier than at Táboo. The people received us with kindness.

Our host, Gyedo (in G'debo : Yede), was the father of one of our school-boys. He has three wives, and, therefore, three houses. In the largest he lives with the head-wife ; one of the small ones was assigned to me, but it took a long while before it was cleared out and cleansed for me, for it served as kitchen, bedroom, and dwelling generally. At last I was allowed to enter, and found myself in a round hut ten feet in diameter, walls four and a half feet high, covered with a thatched roof in the shape of a candle-extinguisher.

There are three towns in close proximity—one on a beautiful hill, a sort of promontory, where the Chief resides. But most of the people came home late from their rice-farms, which they were preparing for planting ; and those in town were engaged in preparing meals and comforts for us ; for cooking is no small business in Africa. If you want meat, then the fowls, or sheep, or goat have to be killed first ; the rice must be thrashed and ground for every meal ; the cassada (potatoes) must be dug in the garden. Africans eat only two meals a day, and at every meal they finish all that was prepared, for neighbors are always ready to help in clearing plates and dishes. If travelers arrive, an extra preparation is necessary ; and if they are too late for meal-time, they must wait three hours before they can be served. It was impossible to preach that evening. After evening prayer we sought our mats. To me they gave, however, a bedstead two inches high, but better than the bare floor. This time I was to have the house all to myself ; but men and women continued to come in, and sit down on boxes and the floor, pipe in mouth, and though I feigned to be asleep, that they might leave me alone, they continued their conversation about myself : "So this is the white man ? Look at his nose ! He looks fine ! No, he looks awful ! What is that on his feet ?" etc. Because of the heat I had left the door ajar, and when an African sees an open door he feels at liberty to walk in without knocking. Because of the rats I kept my slippers on, for these houses are full of those daring fellows, and scarcely had I in reality closed my eyes when I felt the whiskers of one near my nose.

*April 12.*—I forgot to mention that we called upon the Chief, whose name is Gyie, last evening before it was quite dark, to salute him in African fashion, and to arrange for a formal meeting with him and his head men of the tribe. This morning that meeting took place at Rocktown, which is the one on the hill.



All took low seats—chairs six inches high, or blocks of wood ; the Berebe men formed one-half of a circle, and we “school men” the other. All were dressed up for the occasion. Gyie had anointed himself with an aromatic soap, which was painted in broad streaks all over his body. He is, however, a fine specimen of a negro, of a stately and yet kind expression. Without circumlocution I told them that we had heard of their desire for a teacher, and that we came to establish a school, and to teach God’s word if they really desired it. As they did not understand G’debo very well, and we did not understand their dialect (though the words have usually the same roots), our boatswain acted as interpreter.

After some deliberation among themselves, the speakers asked me whether it was really true that we came to make a school. When he was satisfied on that head, he stated that before they could give an answer they wanted to know whether our real or secondary intention was not to introduce Liberians into their land, and ultimately take their land from them. We stated that we had nothing to do with government affairs, that we should not send Liberian teachers, but natives ; first G’debo-men, and then their own boys, who were even then being educated at Cavalla, and that they might easily find out what our Mission was doing among the Plaboos, the Baboos, Nyamboos, Teboos, Weboos, Gedeboos.

After a little more discussion, they declared that they would like us to come to them to establish a school. I demanded these three things : 1st, that they should give us a piece of land ; 2dly, that they should build a house for the teacher, and we would build the school-house ; 3dly, that they promise to give at least fifteen regular scholars, who were to be supported by their parents—at least for the beginning. They readily agreed to these propositions, and at once invited us to choose the land we liked. We chose a piece right before the town, toward the sea. It has level room enough for two houses, and some sloping ground for a good garden. The meeting closed with an invitation to dinner by Chief Gyie, and the presentation of a small sheep.

During the hot part of the day few people were visible ; they were either on the farm or resting in their houses. I, too, tried to have a little rest ; but it was so hot inside the house that the perspiration just ran down my face ; outside it was worse. Not being able to sleep, I translated the hymn, “Asleep in Jesus, Blessed Sleep.” A few of the head-men called upon me with the Chief.

#### HEARING THE GOSPEL FOR THE FIRST TIME.

At four o’clock we walked down the beach to the small town Swan-yow, where an old head-man was very glad to see us. I asked him to call the people together, and, under a sort of open shed, I preached to them on the resurrection of the dead. Perhaps our friends at home would like to see a specimen of a first sermon to the heathen, for no one had ever preached to these people before.

Text : *Jesus raises the widow’s son at Nain.*

“Do people live always in this country? No! Where are your old fathers? Dead! Do people like to die? No; we fear! Yes, I know no one likes to die. But this is our way: we are born, we grow, we live awhile, we die, and they dig a hole and put us in. Our life is a poor business; and this weakening and dying comes from our sin. There is a rotting power in us; God’s anger is upon us on account of bad things. Is

there a man in this town that does not steal? No answer. Is there one man or woman in this town that never stole? No, not one. Is there any one here who never told a lie? No, no! Ah! you see you are all bad: and so it is all the world over; for this lying and stealing is only the first of something worse: you forget God; you do not mind Him; you do not know Him, much less call Him FATHER; you are like runaway boys, and therefore you die, and are afraid. But this must stop. In the town of Nain—what is the name of the town? No one knows. Nain; say it. In the town of Nain they were burying a young man; his mother had only that one son. She cried; and friends went with her. So you cry; but what is the use of crying and wailing, and of friends? Did you ever call a dead man? Yes, we always do! Did he wake up again? No, no; he couldn't. Yes he can, if JESUS calls. JESUS came to the town of Nain. To where? Nain. Who came? JESUS. Yes, JESUS came to Nain, and He stopped that burying-work. The coffin stopped, the crying ceased. And JESUS called the dead one: 'Young man, rise!' Like lightning it went through that dead man; he felt it; he rose; he spoke; he lived; his mother had her son again. There was no burying that time; the grave was empty. Do you like that? Surely we like it. You see the power of JESUS, and how He likes to help us poor people. But that young man died again; and if JESUS would raise your people from the dead every time they died, that would be no great help after all; for you would be so old and stiff and tired at last, that life were no more life, not worth having. JESUS has done something better; do you wish to know it? Yes; tell us! He Himself went into death; He died; He went into the place of departed spirits (Africans know what that is), and there He took the power of death from the devil (Heb. ii. 14); He beat death all to pieces, and death could not keep Him: He rose again, because God's great power was in Him. And now He says that all that believe in Him, and stick to Him, shall not perish, shall never die. He has something which He gives to all that ask, to all that speak to Him, to all that learn His Word and obey it. He is alive; He is with God; He sees you, He hears you, and He sends us to speak to you. If you belong to Him, death cannot kill you; you live forever. Do you like it? Yes, we like it, but do not understand. Well, when a teacher comes, you can learn all about JESUS. I believe in Him, and belong to Him, and I shall never die. That is: I am growing weak and old, and at some time they will lay my body into the grave; *but* my soul will not be in the claws of death; it will live and be happy and strong. And my body will rise again, and then a very good time begins. If a man lies motionless on his bed, and in the morning he gets up again—is he dead? If you put your corn in the ground and bury it, is it dead? Some is, indeed, worm-eaten or rotten, and that is dead and remains dead; but some is good, and that lives; it moves, it rises, it becomes strong and fine. That is what the people of JESUS will do: they go to sleep, and He will wake them up again; they do not die. But there are people who are like rotten corn; and there are people who have the life of JESUS in them. You must learn of JESUS, and then live." After the sermon, some young men said: "We promise to learn; your teacher will have his hands full, for we all want to learn."

*April 13.*—I go to take leave of the chief, for we ought to spend Sunday at Taboo Station. But after the meal which he had prepared for me and the men again, he and his friends begged hard that we might stay another day; my own people were very unwilling to go, especially when Gyie presented a larger sheep, which I might take or kill, and promised to feed the canoe-men

splendidly. That was too much for them, and I saw I had to give way, or else travel with a mutinous crew.

B. Wisner, the new teacher, had already been introduced; he and I commenced to teach a few boys. In my house I translated: "Forever with the LORD! Amen, so let it be." In the evening we had a long conversation with male and female visitors. The people are dreadfully superstitious, and the land is full of demon-men, witches, and sorcerers, and everybody is kept in constant awe of evil spirits, bad men, and sudden death. The demon-men practice a good deal of jugglery, and understand the use of medicines, chiefly poisonous ones; by that and by prophecies concerning the weather, seasons, peace, or war, etc., they exercise great power over the masses. The only sure remedy against all this is the Gospel of CHRIST, who has made us free indeed.

*April 14, Sunday.*—We preach before Gyie's house; our theme was: CHRIST's suffering and death. In the afternoon we walked to "Half-Berebe," where we preached on "sin, death and salvation" to an attentive crowd.

It is a solemn moment when the "good news, is first brought near human hearts, that are crusted over with sin and ignorance. Many remained unmoved; some begin to think about those strange words. But it requires repeated and patient teaching before a lasting impression is made. The field is everywhere ripe for the harvest, but the laborers, the thousands of Christian teachers—where are they?

*April 15, Monday.*—We take leave of Berebe at 6. A.M., and reach Taboo Station at 5. P.M. The sea was bad, and I had a hard time of the long trip. The men also were very tired, for the wind was ahead and the current against us.

According to previous arrangement, both Sacraments were administered at 7 P.M. (for we expected to leave on the morrow). Mr. Clarke's youngest child was baptized, and the holy Communion was administered to six persons. There was also a little examination: some six young men read in the Bible-History or Primer, and a few could write. A pleasant feature was, that they could tell what they had read, and had also other parts of sacred history in their mind. This will yet bring fruit; for the Gospel of CHRIST is a power unto salvation to every one that believeth. Some of our teachers, however, have yet to follow CHRIST more faithfully, and to learn self-application and faithfulness in their work. On Tuesday, the 16th, we were storm-bound: it rained nearly all day, so that we could not leave the house. I translated, "Come my soul, thy suit prepare," and, "Go to dark Gethsemane;" for we need a Hymn-book for the G'debo Christians, and all our schools.

On *Wednesday* we left for Cavalla. We had come into the river on Monday, and the coming in was dangerous enough, for the breakers rush in with great force, and very high, and rocks are right in the road, so that it requires careful and quick steering to pass safely through; but the going out was worse. Mr. Jones had all our freight taken to another canoe, and Mr. Clark was our pilot. We started twice, for the first time we got on a rock inside the breakers. The floods lifted up their waves; but the Lord on high is mightier than the voice of many waters, yea, than the mighty waves of the sea. Therefore we crossed the waves in safety, and reached Cavalla before noon. The school-boys in recess time saw us coming, and ran down to the beach. My wife and child smiled a welcome across the last breakers, and even "Snap" was there to express his joy.

It is pleasant to come home and feel at rest, in the midst of heaped-up work even, for it is customary work. But the real zest and the greatest comforts are yet to come in the everlasting home.

J. G. AUER.



## THE STORY OF A DIAMOND RING.

WE had the great pleasure of shipping lately to Osaka, for the use of our Mission there, a beautiful Communion Service of pure silver. The history of the Service is one of more than ordinary interest, and may be gathered in a few words from the following inscription, which was placed upon the black walnut case in which the Service was enclosed :

“This Service owes its existence to the Diamond Ring which will be found upon the flagon. This ring was placed upon the plate on the occasion of a collection for Foreign Missions, with the following note : ‘The owner of the enclosed has no income. If this can be sold, and the proceeds given to the cause of Foreign Missions, it will give great delight to one who loves JESUS, and desires *above all things* to serve Him.’ The ring was bought by friends of the Foreign work, and the money devoted to the purchase of this Communion Service, with the desire that the ring might be permanently fixed upon one of the sacred vessels.”

Thus among disciples of CHRIST in Japan “shall this that this woman hath done be told for a memorial of her.”

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## PARISH OF THE HOLY TRINITY, PONCE, PORTO RICO.

WE have received from an earnest-minded Layman of our Church the following communication, which deserves a place in the Church’s chronicle of Missions :

A new opening for the work of our Church presents itself in the establishment of the Parish of the Holy Trinity at Ponce, Porto Rico. The first public Services were held in that city on the festival of the Epiphany by the Rev. J. C. DuBois, of St. Paul’s, St. Croix, on the united invitation of all the Protestants in the place. The result of the Services held on that day and subsequently was the organization of the parish with the above name. As all the Services have been conducted by members of his Diocese, Bishop Jackson, of Antigua, has given the work there his counsel and oversight, and in the month of June invited the people and held Services with them.

This is merely introductory, however, to calling attention of American Churchmen to the value of the location at which this great work begins in its influences upon the Spanish dependencies, and, also, upon the neighboring island of San Domingo. Our Missions in Haiti will be materially seconded in their ultimate efforts in relation to the population of San Domingo by the work now referred to in Porto Rico. It is in contemplation to make the work there as much of an educational direction as pastoral. And it is, doubtless, that herein will be the great strength of the movement. Our Missionary experiences in Spanish settlements hitherto have led to the conclusion

that we can accomplish more in attending to the younger part of the population than by preaching to the elder, who, with Spanish pride, are indisposed to listen to the preaching of foreigners.

There is a singular unanimity in the present movement of all the resident Protestants in their desire for the establishment of the Episcopal Church; affording an opportunity for the establishment of our Scriptural liturgy in a foreign land which has rarely been presented us. A lot has been given, and an iron church ordered from Liverpool, paid for principally by subscriptions raised in Ponce, but by the failure of a banking house, whose drafts they had purchased and forwarded in part payment of the new church, they have suffered a loss of \$600.

The establishment of a school in connection with the parish work may for a year or two have to be secured by contributions from abroad, and in the prospective influences of a school of the design contemplated American Churchmen have certainly an equal, if not greater interest. *Shall we respond to an appeal when it comes?* Once established, it will prove self-supporting, and will become the educational centre probably of all the West Indies, and the growing foreign as well as native populations will reap its benefits.

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## BOOKS ON FOREIGN MISSIONS.

WE beg to call the attention of the Clergy and others to several books on Foreign Missions which we have found of great value, and which we think should have a place upon the shelves of the members, and especially the leaders of that host whose mission it is to preach among the Gentiles the unsearchable riches of CHRIST.

All these books may be had through the Secretary and General Agent, 23 Bible House, New York, and of Mr. Whittaker, 3 Bible House, New York.

**A HISTORY OF THE FOREIGN MISSIONARY WORK OF THE PROTESTANT EPISCOPAL CHURCH.** With Photographs of Bishops White, Griswold, Brownell, Kemper, and A. Potter, and Rev. Dr. Bedell. In two parts. By the Rev. S. D. Denison, D.D., Hon. Secretary. Part I. is not confined exclusively to Foreign Missions, but embraces all that is of a general character in the Proceedings, Addresses, Measures adopted, etc. *Price*, in paper covers, \$1.00; to the Clergy, 90 cents. Nicely bound in muslin, \$1.50; to the Clergy, \$1.00.

This work, so far as it is finished, is a history of the Society rather than of the work of the Missionaries in the field.

**CHURCH MISSIONARY ATLAS.**—A most valuable work. *Price*, \$1.75.

**FROM POLE TO POLE.**—The best hand-book of the General Foreign Missionary work of which we know, is that of which the above is the title, and of which a table of contents is given below. It contains, in addition, a sup-

plement with a statement of all the stations of the work under the care of the Foreign Committee. Price, \$2.50.

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## ACKNOWLEDGMENTS.

**N. B.—With all remittances the name of the Diocese and Parish should be given.**

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Albany—St. Paul's.....	\$5 00	
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 S. S.....7 52 45 01

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 St. Luke's.....7 71  
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 Catonsville—St. Timothy's.....6 50  
 Greensboro'—A member of Wo-  
 man's Asso., for Mrs.  
 Thomson's school.....13 00  
 Long Green—Trinity.....4 00  
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 man's Asso.....5 50  
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 Miss'y Soc'y., for Miss  
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## NEW JERSEY.

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 mas offering, for Hoff-  
 man Inst., Africa.....5 00

Bergen Point—Trinity, Woman's  
 Miss'y Asso.....\$1 50  
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 gregations on Day of In-  
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 arship in Rev. W. J.  
 Brown's school, Wu-  
 chang.....40 00 182 19

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<i>Factory Point</i> —Zion.....	\$5 00			<i>N. Y., New York</i> —A. Napier, for scholarship in China....	\$10 00		
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Amount of appropriation to Foreign Missions.....	125 00	125	00	E. Palmer.....	1 00		
MISCELLANEOUS.				Thro' Miss Turner, for Grahway, Africa.....	37 00		
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				Receipts from Missionary Boxes.....	\$4,359 01		
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					5,322 39		
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<i>C. N. Y., Balston</i> —J.....	5 00	<i>Tamaqua</i> —7,745.....	2 50
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13,303.....	2 50	11,699.....	70
<i>Mass., Boston</i> —8,778.....	3 00	4,502.....	85
2,965.....	10 50	10,886.....	60
13,509.....	6 50	8,769.....	3 24
13,510.....	9 50	1,034.....	50
<i>Cambridge</i> —10,704.....	4 00	2,923.....	1 50
<i>Dedham</i> —3,485, St. Paul's... 40 00		.....	1 75
<i>Stockbridge</i> —St. Paul's.....	8 27	12,018.....	5 00
<i>N. J., Bergen Point</i> —6,089.....	2 40	12,003.....	4 00
<i>N. Y., Belmont</i> —5,609.....	1 55	8,128.....	3 41
<i>Bergen</i> —8,465.....	4 13	8,134.....	11 00
<i>Harlem</i> —13,304.....	11 00	13,299.....	40
<i>New York</i> —Anthon Mem., 4 Boxes.....	5 05	18,782.....	70
1,096.....	2 00	8,775.....	3 00
<i>Salem</i> —2 Boxes.....	2 23	10,885.....	3 65
<i>Yonkers</i> —8,208.....	5 80	12,300.....	25
<i>N. C., Walnut Cove</i> —13,360.....	1 50	2,763.....	7 00
<i>Wilmington</i> —5,726.....	4 25		303 92
<i>Penn., Honeybrook</i> .....	50		

# SPIRIT OF MISSIONS.

## FREEDMAN'S DEPARTMENT.

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FEBRUARY, 1873.

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### A NEW OPENING FOR OUR WORK.

THE following letters from the Bishop of South Carolina and one of his Presbyters are a cheering indication of the beginning of a new condition of things among a portion of the Freedmen in his Diocese, and gives promise of a large ingathering of souls into the Church, if we only do our duty as their Brethren in CHRIST.

*Rev. E. A. Washburn, D.D.—*

CHARLESTON, *Dec. 30, 1872.*

DEAR SIR :

Enclosed I send a letter addressed to you by the Rev. W. H. Johnson, Deacon of this Diocese, and in charge of the Church of the Messiah, North Santee. As you will see, he writes to you in the interests of the colored people in his section of the State, and you can rely upon what he says. I expect soon to visit his parish, and shall do all I can to forward his wishes in reference to the matter about which he writes you. I send, also, a note from Dr. Frost, one of the Vestry in North Santee.

In my recent visitations, especially in the low country, I have found indications of a desire on the part of the colored people to *replace* themselves in ecclesiastical relations with us. Recently, in the case of the Rev. Mr. Stevens, I visited *three* large congregations exclusively colored, and confirmed ninety-five candidates. In the Rev. Mr. Drayton's case, the colored people attend his ministrations largely. In Charleston we have two congregations. On Edisto Island we have still over one hundred communicants (colored) who adhere to us ; and I have had delegations from other parts of the Diocese to wait upon me, and ask me to do something for them.

These people come back to us, not as strangers, but as having previously known us. They are familiar with the Service of the Prayer Book ; and the faithful instructions which they received from our clergy before the war, and from owners, are now, I think, beginning to attach them once more to the old worship.

I do not mean that we are doing any very great things, but a door is, I think, being opened, and the bread cast upon the water is coming back to us ; and the letter written to you by Mr. Johnson is an indication.

Surely these people ought to be considered as occupying Missionary ground ; if poverty and ignorance claim Christian regard, surely the Church must not overlook the freedmen.

I beg you will give Mr. Johnson's proposal such countenance and sup-

port as you may be able to do, consistently with other calls made upon the Commission of Home Missions to Colored People.

Faithfully yours,

W. B. W. HOWE,  
*Bishop, Diocese of South Carolina.*

*Rev. E. A. Washburn, D.D.—*

NORTH SANTEE, GEORGETOWN, S. C.,  
*Dec. 16, 1872.*

REV. AND DEAR SIR :

As Minister in charge of this Parish, I have become much impressed with the importance of the work which here offers itself to the Church among the colored people. Immediately around me, *i.e.*, within three or four miles, is a population of, I suppose, not less than one thousand five hundred souls. There is at the present no school at all among them, except one in which a colored woman teaches a few children. Otherwise all the young are growing up in ignorance. If a school were opened for them, an attendance of fifty or sixty could at once be procured, and would, I am satisfied, increase, as the institution would become known, for this neighborhood is part of a large region,—the most populous, I suppose, in the State, excepting perhaps the Islands. At no great distance are the Sampit, Black, Peedee, and Waccamaw Rivers. On all these rice is cultivated, and the colored population is very considerable. There is no Church Institution for their benefit in this part of the State, and this alone seems to be a good reason for doing something here. This region about Georgetown is the most desirable point north of Charleston. At present the religious teaching is almost entirely in the hands of the Methodists. There is a congregation here numbering seven hundred members. The minister is a colored man, who is deservedly respected for his upright character, and his kindly feelings toward all classes of the community, but he is quite illiterate. What constitutes this particular point as very desirable at which to begin such a work is, that an admirable temper prevails here among the colored people. They are prepared to accept thankfully anything that may be done for their real advancement. Besides conversations with individuals, I have met a considerable number of them at their church. My proposition to open a Sunday-school for them was very cordially received. I desire now to ask the assistance of the Commission in opening a school on the 1st of January. I purpose engaging to the full extent compatible with my other duties, in this matter, believing that an opportunity is here afforded for usefulness in Christian work such as is rarely presented. Shall *we* occupy it, or shall we leave it either untilled or to be tilted by others? So convinced am I of the practicability of effecting good, that I am resolved at all events, under God's blessing, to do what I can. The only question is, whether the work shall be undertaken by the Church. I shall be able to obtain the use of a building in which to make a commencement. Should the work prosper it will be desirable to buy or erect a suitable house. I propose to begin with the assistance of one teacher.

Very respectfully, your obedient servant,

WILLIAM H. JOHNSON.

CAMP MAIN PLANTATION, NORTH SANTEE, S. C.,  
*Dec. 16, 1872.*

I HAVE read the within application of the Rev. Mr. Johnson, and do heartily concur in it, and fully corroborate all his statements as to the popu-



lation, and its spiritual and educational needs, and its kindly disposition for the same. For the advancement of this most Christian scheme, I have engaged to furnish a suitable building, about 40x20 feet, and to warm and furnish it appropriately for the proposed work, at my own expense.

F. W. Frost, M.D.

LOUISVILLE, KY., ST. CYPRIAN'S SCHOOL, C. H. MENZIES.

REV. AND DEAR SIR : You will, I know, be glad to learn that one-third of our entire number of day-scholars was baptized on St. Stephen's day, by the Rev. Dr. Norton. There were seventeen in all, and but for the intensely cold weather others also would have come. On Easter day, God willing, we hope that many more will come, in a word that there will be twice seventeen for baptism.

Hence you see the necessity for a Mission Church at once. An article setting forth our needs in this respect will appear in one of our papers, written by one who was present at the interesting service, a copy of which shall be sent to you.

LATER.—Since the baptism alluded to in my last, the school has been in a much more flourishing condition ; and those who were then baptized are showing themselves to have been prepared for baptism. It has always seemed to me, that the bringing of the pupils, duly prepared, into the Church is the chief object of this school ; and that this is the design above everything else of the originators. So long as I am connected with the work, this will be my rule of action.

CLOTHING.

The severe weather, which gives no indication of early abatement, leads us again to request our friends to aid us in this particular. The cold at the South has also been intense. These people, teachers as well as taught, are in many instances not prepared for it, and with some of the latter the suffering is terrible. This condition of things will continue for at least six weeks, with short intervals of mild weather, from the time this paragraph meets the eye of the average reader. The faded, cast off garment is of small value to you, but it will keep out the cold. It will perhaps save a life ; and in every instance help forward the Mission work among these who are destitute. Our receipts in clothing are unusually light. We cannot meet a tithe of the applications. But it is not too late. Send up your contributions at once, and thus avert the effects of the bleak, cutting winds of the last of February and the early March.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from November 1, 1872, to January 1, 1873 :

MAINE.			VERMONT.		
<i>Lewiston</i> —Trinity Ch.....	\$2 50	\$2 50	<i>Factory Point</i> —.....	\$5 00	
NEW HAMPSHIRE.			<i>Bellows Falls</i> —Immanuel Ch.....	11 14	
<i>Concord</i> —St. Paul's School.....	100 00		<i>Poultney</i> —St. John's Ch.....	6 10	
St. Paul's Ch.....	18 60		<i>Brandon</i> —St. Thomas' Ch.....	6 20	
<i>Charlestown</i> —St. Luke's Ch.....	6 00		<i>Northfield</i> —St. Mary's.....	2 50	
<i>Dover</i> —St. Thomas' Ch.....	18 50	143 10	<i>St. Albans</i> —St. Luke's Ch.....	10 00	41 04

## MASSACHUSETTS.

Cambridge—Chapel of St. John's Ch.....	\$1 00	
St. Peter's Ch.....	12 00	
Swansea—Christ Ch.....	5 00	
Worcester—All Saints.....	10 00	28 00

## RHODE ISLAND.

Providence—Grace Ch., A Friend.....	20 00	
Cranston—St. Bartholomew's Ch.....	12 00	
Woonsocket—St. James' Ch.....	20 80	
Pawtucket—St. Paul's Ch.....	20 00	72 80

## CONNECTICUT.

Stratford—Christ Ch.....	21 00	
Yantic—Grace Ch.....	7 00	
Guilford—Christ Ch.....	5 40	
Roxbury—Christ Ch.....	3 00	
New London—St. James' Ch.....	60 28	
New Haven—Trinity Ch.....	40 00	
Salisbury—St. John's Ch.....	5 10	
Fair Haven—St. James' Ch.....	20 00	161 78

## NEW YORK.

New York—St. Michael's Ch.....	5 41	
Refunded from SPIRIT OF MISSIONS.....	191 96	
St. Anne's Ch., A member.....	2 00	199 37

## DIOCESE OF ALBANY.

Morris—Zion Ch.....	5 00	
Rensselaerville—Trinity Ch.....	11 00	
Lebanon Springs.....	1 00	
Malone—St. Mark's Ch.....	7 32	
Stockport—Ch. of St. John the Evangelist.....	7 44	31 76

## CENTRAL NEW YORK.

Owego—St. Paul's Ch.....	10 95	
Watertown—Grace Ch.....	18 45	
Ithaca—St. John's Ch.....	22 17	51 57

## WESTERN NEW YORK.

Allen's Hill—C. A. W.....	3 00	
Hunt's Hollow—A member of St. Mark's.....	3 50	
Albion—P. A. F.....	4 00	
Buffalo—H. L. H.....	2 00	
Canaseraga—Trinity Ch.....	5 86	18 36

## LONG ISLAND.

Newtown—St. James' Ch.....	33 00	
Brooklyn—St. Mary's Ch.....	44 68	
Ch. of the Messiah Bible Class.....	7 00	84 68

## NEW JERSEY.

Swedesboro—Trinity Ch. Bible class, for Ogeechee Mission.....	5 00	
New Brunswick—Ch. of St. John the Evangelist.....	14 00	
Perth Amboy—St. Peter's Ch.....	23 25	
Hackensack—Christ Ch.....	19 50	
Eatontown—St. James' Memorial Ch.....	2 00	63 75

## PENNSYLVANIA.

Philadelphia—Ch. of the Advent.....	10 00	
St. Mark's Ch.....	225 64	
Rev. James Saul, for work of Rev. G. B. Cooke.....	100 00	
Ch. of the Atonement.....	121 25	

West Philadelphia—Ch. of Our Saviour.....	\$10 00	466 89
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## DIOCESE OF PITTSBURGH.

Warren—Trinity Memorial Ch....	5 65	
Ridgway—Grace Ch.....	4 90	
Miles Grove—Grace Ch.....	5 00	
Johnstown—St. Mark's Ch.....	3 00	
Erie—Ch. of Cross and Crown.....	4 37	
St. John's Ch.....	5 00	
Pittsburgh—S. W. P.....	2 00	
Legacy of E. Brewer, Esq.....	450 00	479 92

## CENTRAL PENNSYLVANIA.

South Bethlehem—Ch. of the Nativity.....	30 43	
Pottsville—Trinity Ch.....	46 62	77 05

## MARYLAND.

Washington—Colored Mission School (f Ch. of the Incarnation.....	2 00	
Baltimore—Grace Ch., for St. Philip's.....	48 20	50 20

## VIRGINIA.

Norfolk—Christ Ch., Miss C.....	5 00	5 00
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## INDIANA.

Westville.....	1 00	1 00
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## OHIO.

Cleveland—Grace Ch.....	16 00	
St. Paul's Ch.....	5 90	
Glendale—Christ Ch.....	31 95	
Newark—Trinity Ch.....	21 00	
Zanesville—St. James' Ch.....	16 75	90 70

## MICHIGAN.

Adrian—Christ Ch.....	13 25	
Grand Rapids—St. Mark's Ch., Woman's Association.....	2 45	
Detroit—Christ Ch.....	74 10	89 30

## ILLINOIS.

Waverly—Christ Ch.....	10 65	
Petersburg.....	1 25	
Winchester—Ch. of St. Ignatius.....	3 00	
Algonquin—L. T.....	2 50	
Chicago—A Friend.....	1 00	18 40

## MINNESOTA.

Wabasha—Mission of Grace Ch....	1 50	
Red Wing—Christ Ch.....	11 37	12 87

## CALIFORNIA.

Santa Clara—Free Ch. of the Holy Saviour.....	5 15	5 15
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## ARKANSAS.

Washington—Grace Ch.....	2 00	2 00
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## MISCELLANEOUS.

For St. Mark's Ch., Wilmington, N. C., thro' Rev. C. O. Brady.....	485 00	485 00
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\$2,682 69

Amount previously acknowledged.... 1,158 35

\$3,841 04

**SUPPLIES.**—One package of clothing from Ladies' Domestic Relief Association. One large box from Woman's Missionary Association, Bergen Point, N. J. One package, boots and shoes. Two boxes from Woman's Association of St. Mark's Ch., Grand Rapids, Michigan, to Mrs. Hillyer, Berne, Camden Co., Georgia. One package and one overcoat through Ladies' Association.

The Rev. C. O. Brady gratefully acknowledges the following additional contributions towards the completion of *St. Mark's Ch., Wilmington, N. C.*: Washington, D. C., Ch. of the Epiphany, \$25.00; Boston, N. Hooper, \$10.00; A Friend, \$10.00; James Paul, \$5.00; Trinity Church, \$50.00; J. Mason, \$20.00; J. S. Ropes, \$5.00; Dr. H. J. Bigelow, \$5.00; W. S. Bigelow, \$10.00; Dr. G. C. Shattuck, \$30.00; Mrs. S. Hooper, \$100.00; Miss A. S. Hooper, \$25.00; C. M. Foss & Co., \$5.00; T. K. Lathrop, \$25.00; Rev. A. Lawrence, \$40.00; C. H. Joy, \$15.00; S. Hooper, \$75.00; F. G. Dexter, \$35.00; Howard Williams, \$5.00. Am. Tract Society, 1 package tracts and S. S. papers. Chapel of Good Shepherd, contents of fragment basket. Books and S. S. papers from Miss Stimson. Communion breadboard and knife.

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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### THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

THE Corresponding Secretary of the Ladies' Relief Association has prepared the following paper, in order to answer some questions which have been asked, and to correct some misapprehensions which have arisen, with regard to the manner in which the work of the Association is carried on. We hope it will be carefully read by all who are interested in this admirable organization for aiding those Missionaries who are laboring for our own people and in our own land.

#### EXPLANATION.

The object in organizing this Association was to facilitate communication between the Missionary and the Parish Sewing Society desirous of sending him a box. Parish Societies are always in a hurry ; any delay when they are all ready for work dampens their ardor. If the Secretary has no letter to send by return mail, in answer to the application for the name of a Missionary, the sizes, measurements, etc., of his family, their energies soon find another channel. It is, therefore, expedient that there be a goodly number of Missionary letters, or *orders*, as the Association names them, on hand ; and it is a perplexing question to the Secretary how to regulate the supply to suit the demand. As it is evidently unwise to try the patience of the Society, while the Secretary applies to the Missionary for information respecting his family needs, the only alternative is to try the patience of the Missionary, which, it is hoped, will better stand the test. The Secretary, therefore, early in the fall, and at intervals during the year, as the application for orders makes it necessary, sends out a number of blanks to the Missionaries, taking the names from the list of those serving under the appointment of the Domestic Committee. These blanks, filled and returned, and the letters accompanying them, are kept to be given out to any Society applying for this kind of work. They are issued, as far as possible, in the order in which they are received ; but one Parish will fill one order or more in a month, and another will take two or three months to fill one, making it their winter's work, and meeting once a week to sew for the Missionary box.

To equalize such work is simply impossible, either as regards the time occupied in completing the orders or the substantial value of the boxes.



Occasionally some Missionary is disappointed in his box. His needs are pressing, and his expectations have been raised by a generous offer. His order has been undertaken by a poor Parish, more able to give work than to spend money, and has not resulted in a present of much magnitude. It is impossible that this should not occur sometimes. The sincere wish of the Association, as a whole, is, however, that, little or much as the boxes may contain, there may be nothing in them unworthy the acceptance of the recipients.

In some cases where a Branch—that is, a Parish Society working through the Association—is able to do a large part toward a substantial box, it is encouraged to undertake an order and to fill it as nearly as may be. The box is then sent to the Bible House, where, if there be any money in the general treasury, a committee of ladies makes such additions to it, by shopping and selection from articles of clothing sent to the Mission Rooms for the purpose, as in their judgment is deemed proper. This Committee has no access to the moneys of the Board of Missions, and the Association has no general fund beyond the voluntary presents (not subscriptions) of a few friends, and the collection made at the Annual Meeting. It is not the design of the Association that this money should be ordinarily used in filling orders, but for the general expenses of printing, stationery, postage, and sometimes for paying transportation charges when not otherwise provided for. That so many partly filled orders were completed, and so many wholly filled, by this Special Committee in the last year (see Fourth Annual Report), was due to the fact that a great effort was made last spring to complete all the orders remaining on hand before closing the work for the season, and also to the generosity of one individual who bore most of the expense.

An explanation concerning these several points seemed to the Secretary to be necessary; and it is heartily hoped that it may prove satisfactory to all who have hitherto misapprehended the matter.

SARAH I. KEARNY,

*Cor. Sec. L. D. M. R. A.*

### A BEAUTIFUL GIFT.

WE wish to draw attention to a notice under the above heading in the Domestic Department, of a donation lately made to our Home Mission work by a lady who has devoted her talents to the service of the Church. The exquisite *Hymn to the Flowers*, by Horace Smith, illustrated with great delicacy, both of design and execution, by Miss Eugenia Brereton, is offered for sale at the Mission Rooms, at four dollars a volume; the entire receipts—the expenses of publication having been paid by subscriptions taken before the book was printed—to be used for the building up of the Church and the support of Missionaries in our own country.

Copies sent by mail, prepaid, on receipt of price.

*Address 22 Bible House.*

## EXTRACTS FROM A LETTER FROM SISTER MARY.

PONKA MISSION, *December 16, 1871.*

SINCE we have so many children in the house one might suppose there would frequently be interesting or amusing incidents occurring, and probably there would be if we could understand their conversation, or if they could talk to us. It is unfortunate that it is so, for it prevents us from entertaining and instructing them as we want to frequently. Neither Mac nor Lucy are of much use as interpreters. Little Angélique will tell as far as she knows, but she is such a little mite that her means of expressing herself are but limited. She is but six years old, and very shy. She did a very sweet thing some Sundays ago, which, I think, I have mentioned in one of my letters to the East, but not to you. I had some illuminated pictures, illustrating the Lord's Prayer, which I was showing to Tim and Charles H., one of the baptized Ponkas. Buffalo came in while I was so engaged. I showed him the picture of CHRIST blessing little children. He seemed to think it very pretty, and looked at it a long time before he would turn to another. I asked him if he remembered Mrs. R., and tried to tell him her remark in a letter to Miss W., which was, while inquiring for his health, which is not good, that she hoped he would live to learn of the love of JESUS for him. When he was looking at a picture of the Resurrection, I told Lucy to tell him that though our SAVIOUR had gone up into Heaven, He could see us and love us still. I was very anxious to convey the idea of *loving* to his mind, and turning to Lucy said, "*loves, loves you, what is the word?*" The poor child is very slow of speech at all times, and when one shows any excitement, and speaks rapidly, the power forsakes her utterly. While she was hesitating, little Angélique, who was standing beside me, threw her arms around my waist, and hugging me tightly, looked up in my face and said something in Ponka. He caught her meaning, and laughed out—a most wonderful departure from his usual stolid gravity.

Of our boys, the one most attractive to me is John Johns, Standing Bear's son. He has bright black eyes, and is very quick to detect anything amusing. The quick merry glances with which he favors his opposite neighbor at table almost upsets his gravity. Last Sunday was very cold and windy, and I was pleased to see him take hold of Angélique's hand, and when the wind blew in her face he put the cape of her cloak over it, and led her along. During prayers his behavior might put to shame many who have had far better instruction. One of our boys is inclined to trifle and play during Service, and John's face then is quite a study. In his effort to look *very* serious and reproving, it undergoes such a change from his usual merry expression. He has learned the Lord's Prayer and Confession, and always joins in them. But I must not say any more about him or you will find out who is my "pet."

## EXTRACTS FROM SISTER MARY'S JOURNAL.

*October 24.*—While we were at breakfast a woman came to the door bringing a young girl, perhaps sixteen or seventeen, with her, who looked very weak and ill. I brought them into the kitchen, and tried to find out through Tim what was the matter. He said she had been spotted, and it always made them sick. I noticed a large blue figure like a star, about as long as my hand, upon her breast, and on my asking her she showed me a similar one on each shoulder, and in the middle of her back. There was one upon each arm also, and a round spot on the forehead. I remembered hearing Mr. Dorsey say last week that there was a "spotted dance" at the

village. When a Chief's daughter arrives at womanhood she receives these marks as an insignia of royalty. I thought they were merely *painted* on, as they daub themselves with vermilion on festive occasions, and, as I heard the sound of the drum and singing after I had gone to my room for the night, I little thought what the poor girl was enduring, for I find the blue dye is *picked in* with some sharp instrument. I asked the interpreter if they did not dislike to have it done. He said he supposed they did, but it was of no use for they could not help themselves, and he explained that the men formed a ring around the girl who was being tortured, and danced and sung. Poor girl, she is so weak that she cannot walk without tottering. Went over to the village to see old "No Foot." He is very old, and has *one* foot—the other he cut off himself a number of years ago, I think, because a rattlesnake had bitten it. He nearly bled to death, of course, but I suppose it saved his life. When I give him clothes, instead of wearing them he puts them away in a bag, and keeps them beside him. Poor old soul! I have an idea that he is keeping them to wear when he reaches the hunting-grounds of his fathers. We found him quite comfortable, and his daughter looking tidy and pleasant dandling her papoose strapped to a board. A woman came to the door with a bad sore eye. I asked her to come home and get something to put on it, which she did. Went into another house and found there the young girl who had been spotted. Her father, Big Snake, and another family occupy this house, which consists of one room. A man explained to me that her head was filled with worms. I think they have a notion that most aches and pains are caused by worms or bugs which are in the part affected. Found an old woman who had a picture of Bishop Crowther in his robes pinned to the side of her room. I will see to it that she has some more pictures, since she knows what use to make of them.

*October 25.*—Went again to see Ta-ing-za-the-ha, the girl who was spotted. Her face and head are terribly swollen. I bathed it with a weak solution of sugar of lead, which she was very unwilling, at first, to have done; but I bathed my own face with it to show that it did not hurt, and after a little persuasion she yielded. She has had scrofula, and I am afraid this heathenish spotting will be the end of her.

*October 26.*—Found my patient looking very ill—her head and face terribly swollen, and her eyes nearly closed. She drank the beef tea I brought her, and took the medicine very willingly. This evening she sent for more beef tea and bread.

*October 29.*—The first snow of the season. Blowing a gale all day. I never heard the wind make so much noise anywhere else. The boys have done remarkably. *White* boys would have gone wild, and it would have required skilful manœuvring to keep them in the house. Tim has been very interesting to them. I think his stories must be in the style of the Arabian Nights, by the rapt attention with which they listen to them.

*November 3.*—Ta-ing-za-the-ha has got well, and was here to-day with John's grandmother. They seemed much pleased with the pictures I showed them.

*November 4.*—I will introduce you to another Dakota snow-storm. Imagine it blowing furiously, the wind drifting the snow in every crack and under the door, and the house shaking sometimes with a funny motion as if it had a chill.

*November 14.*—Called the school boys together, and provided them each with shoes and stockings, with Miss Ives' help. This occupied the time until dinner. In the afternoon the baptized women came, and were each given a



warm woollen dress, suitable to wear to church, a warm shawl and sacque, and some other garments. Those who brought babies received some clothes for them. They seem like pleasant women, and appeared so well satisfied with what was given them that we enjoyed our part of the business exceedingly. Flying Hawk waited in the kitchen all the afternoon to gain an audience. He is so tremendously tall that nothing will fit him. I thought of him when we took a very large coat and pair of gray pants from Mrs. —'s box, and to my joy they both fitted him.

*Thursday, November 21.*—Our first Mothers' Meeting this afternoon. Ten women were present, several of them with their babies. My plan was to provide them with some garment already cut out, and give it to the maker when finished ; but as we had not been able to get any work ready, I gave them each a handkerchief to hem. I was surprised to see how well some of them sew.

*Friday, November 22.*—This afternoon, when the bell rang for the men's school, I was surprised to see the *Mothers' Meeting* return in full force. Those to whom I had given unfinished handkerchiefs, because they were so nearly done that I did not like to make them wait a whole week for them, came bringing them to show me, and to return the thimbles, needles, and cotton which had been lent them. I felt sorry to have to send them away again.

*November 26.*—After the men's school, I went with Miss Ives over to the village. The creek is now frozen over, which shortens the walk considerably, for instead of going some distance around to the bridge, we can cross anywhere on the ice. It was very cold, but we were well wrapped up, and enjoyed it. Started to find Heavy Cloud, who has been ill a long time with chills. Found him lying on a pallet of skins, before a very comfortable fire in a fire-place, and his wife sitting in the corner beside him with her little child on her lap. She is young enough to be his daughter, and has a quite modest look. I asked if this was his house, and he explained by signs that the wind blew his tent all to pieces. He has been so weak that he could not repair it, and is staying in Iron-heart's house. It is astonishing how much they contrive to make us understand by gestures. Their signs are very expressive—*startlingly* so sometimes. Promised him some food and flannel under-clothes, if his wife would come for them, and crossed the creek to La Flèche's. It was our first call there. Things looked quite tidy and comfortable, and his wife, who was replenishing the fire, turned around on our entrance and gave us a hearty welcome. The look on her face was unmistakable ; *she* was glad to see us. The Ponkas are not *all* pleased to see us, and I always enter a new house with some trepidation. When we were saying "good-bye" she detained me, telling her daughter to bring something. She produced a knitting needle and showed me that she wanted to knit stockings. Imagine my delight that they should *ask* to be helped to do something useful. I notice one great difference between the men and women—the latter are more demonstrative, and show their pleasure when something pleases them, while the former usually receive favors with stupid indifference. There are some exceptions : I remember one man who expressed his gratitude plainly when some clothing was given him.

*November 29.*—Our second Mothers' Meeting this afternoon. Before we ate dinner, they began to come. When I went into the school-room, I found eighteen women, some with their babies. All the baptized women were there. I like the women more and more—they have such gentle, pleasant faces, and seem so well contented with any arrangement which is made for them. We had cut out some under-garments for women and children ; and when they got to work, they made the pleasantest looking group

I have seen since my coming to Ponka. Next week we want to cut out some little boys' suits from some old cloaks, which are useless as they are. Rosalie and Therese la Flèche came, and brought their knitting to show me. They had quite a piece knit. We want to try to arrange things so as to have them twice a week after awhile. I wish the clothing which our kind friends at the Past have sent us was not *made*, but simply cut out. I think they would appreciate their clothing more if they made it themselves, and they would be acquiring habits of industry also. . . . .

Have been so busy lately that my journal has been neglected. The Mothers' Meeting grows more and more interesting. We have cut out several little pairs of pants; and one woman has finished a vest for her boy, another a shirt, etc. A woman came a few days ago, and brought some calico, of which she wished us to cut a dress for her little girl. Miss Ives cut and fitted the waist, I tore off the skirt, and the woman went to work on the dress. Many things happen which encourage us as signs of improvement. They certainly are somewhat more cleanly, and seem more comfortable in their houses than they did. Probably it is because they now have sufficient food to eat, and feel more energy than when they were half starved, as was the case awhile ago.

Mr. Dorsey has a meeting every Friday night for those who wish to be instructed for Baptism. A large number have given him their names, though it is not probable that *all* of them will be baptized. Some of them, I notice, are very attentive during the Service. Yesterday Mr. D. spoke to them twice without the aid of the interpreter. I am sure they like it much better. . . . .

Faithfully,

SISTER MARY.

## REPORT FROM A PAROCHIAL SOCIETY.

— Dec. 27, 1872.

MY DEAR MISS EMERY: I enclose you the report of our last Quarterly Meeting, according to request. I believe you asked, also, for the minutes of the third, but, as was natural, they were so much like the preceding ones that I did not think they would be interesting to the public at large.

We really had a delightful time on the Day of Intercession at our dear church; and now a whole year has gone by since our Association was first established, and I have thought you might like to hear how it has prospered in that time.

Our eight Collectors have worked faithfully, and if any were obliged to be absent at the time for work, they furnished substitutes as zealous as themselves.

A number of Missionary pamphlets have been distributed, and also many of the Prayers printed for the members of the Woman's Missionary Association.

Excellent and earnest speakers have always been present at the meetings.

Although the weather and the roads at the times of our meetings have been almost uniformly very bad, yet the interest felt in these gatherings has always been sufficient to bring together a very creditable number of people, under the circumstances. This was very marked on the Day of Intercession, when in two large churches in a town which shall be nameless, where the people live comparatively near, the congregations were respectively composed of thirteen and twenty-one persons, and not a word was spoken in the way of an address or a sermon. Here we had thirty if not more, and two were persons of eighty-five years of age.



We have found our Constitution work well, although some changes have been required. As for instance, it has been needful to have a private business meeting about a month before the Quarterly Meeting takes place, when it is decided where the money shall go, and the Collectors are then able to give information as to the destination of the money they are about to collect.

The people called upon are now quite used to the coming of the Collector, so that as soon as she arrives, the money is almost always in readiness.

The amounts collected speak for themselves. The number of members at last accounts was one hundred and three. Our plate collections for Missionary objects during this year have *increased*.

Bishop Clarkson was very much pleased with his visit to us. It obtained for him engagements to preach in two churches, and a promise of a collection at each. I mention this because I think our Association does good in this way. It brings these speakers, some of whom come from afar, into immediate friendly relationship with our congregation, and with, as in this case, the Minister from a neighboring parish, who then wants his people also interested in Missions.

But I have made this letter long enough. Hoping that the facts herein stated may be of use to others, I remain, very sincerely yours, ———.

The Fourth Quarterly Meeting of the Woman's Missionary Association of Christ Church, was held in the Church on Friday, Dec. 20, 1872.

This meeting was one of unusual interest on several accounts. It was held on the Day of Intercession. It was a meeting which completed the first year of the work of the Association, and it was honored by the presence of one of our Missionary Bishops.

By previous arrangement the reading of the minutes and also of business letters was dispensed with on this occasion.

At half-past ten A. M. the Service commenced, and was carried out according to the form set forth by the Committee appointed by the House of Bishops. After the singing of the hymn, the Rector read the Treasurer's Report for the Quarter, which gave \$155.60 as the sum total. With the exception of \$5, special for Miss Fay, this sum was announced as having been voted towards the completion of a school-house at Wuchang, China. The amount collected during the whole year was \$570.00.

The Rector subsequently made a short and earnest address on the subject for the day, the need and the duty of prayer for Missions, not alone on this day and in this house, but at *home*, in *private devotion*, everywhere and always, our prayers should carry out that precept of the LORD, "Pray ye therefore the LORD of the harvest that He would send forth laborers into His harvest."

The Rev. Dr. M—— made the second address, in which he dwelt upon the troubles and trials of the Missionaries, comparing them with the Martyrs of olden time.

Dr. M—— was followed by the Bishop of Nebraska, who gave a condensed account of the state of things in his Diocese now, as compared with seven years ago, when he first went into the field. Referring to the progress of Christianity among the Indians, he stated facts which were sufficient to convince the most incredulous that a converted Indian was as truly a Christian as the most civilized white man.

The whole Service was an occasion of deep feeling, and of heartfelt gratitude to God for the manifest blessings which He had been pleased to bestow upon the labors of the Association. Without, all was wet and cheerless, but within, the Sun of Righteousness had risen with healing in His wings, and many hearts were made glad.



## ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from December 1, 1872, to January 1, 1873.

## CENTRAL NEW YORK.

For a scholarship in Miss  
Fay's school, China.... \$10 00  
For Domestic Missions... 5 50 \$45 50

## IOWA.

Durant—Woman's Miss'y Associa-  
tion of St. Paul's Ch. for  
Ponkas..... 12 90 12 90

## MAINE.

Lewiston—Trinity Ch. from three  
ladies for Ponka Hospi-  
tal..... 4 00 4 00

## MARYLAND.

Greensboro'—E. B. for Mrs. Thom-  
son's school, Shanghai.. 13 00 13 00

## MICHIGAN.

Grand Rapids—Woman's Mission-  
ary Association of St.  
Mark's Ch. for Bp. Whip-  
ple, \$19.33; For. Mis-  
sions, \$5.50; Indian Mis-  
sions, \$10.00; Home Mis-  
sions to Colored People,  
\$2.45..... 37 28 37 28  
Also 2 boxes sent to Freed-  
men of Berne, Ga., val-  
ued at \$40.00.

## MINNESOTA.

Glencoe—"From the Children"  
for Domestic Missions.. 1 00 1 00

## NEW JERSEY.

Bergen Point—Woman's Mission-  
ary Association of Trin-  
ity Ch. for Foreign Mis-  
sions, \$1.50; Ponka Hos-  
pital, \$3.00; Scholarship  
in Bp. Tuttle's School,  
quarterly payment \$10.00 14 50 14 50  
Also a box of clothing for  
the Freedmen sent to  
Charleston, S. C.

## NEW YORK.

New York—Annual subscription  
of members of the Ni-  
brara League, \$10.00; Do-  
nation for Indian Mis-  
sions, \$5.00..... 15 00  
St. Mark's in the Bowery,  
through the Niobrara  
League, toward support  
of Sister Lizzie..... 250 00  
Yonkers—St. Paul's, quarterly stip-  
end of Missionary..... 13 50 278 50

## NEVADA.

Eureka—Earned by "Lizette," a  
little girl not four years  
old, for "Angelique"... \$0 75 \$0 75

## OHIO.

Delaware—1 box clothing for Pon-  
kas, for freight..... 4 50  
Painesville—Episcopal Missionary  
Society, Lake Erie Sem-  
inary, for Domestic Mis-  
sions..... 8 50 13 00

## PENNSYLVANIA.

Philadelphia—From members of  
the Association in Brides-  
burg for Mrs. Thomson's  
school, Shanghai..... 6 00 6 00

## TENNESSEE.

Shelbyville—Ch. of the Redeemer,  
contents of two Foreign  
Missionary Boxes..... 2 00 2 00

## VERMONT.

Guilford—A. T. Browne and family,  
Indian Missions..... 8 00  
Sheldon—Ladies of Grace Ch. for  
Ponka Hospital..... 7 53 15 53  
Also 2 barrels of clothing.

## VIRGINIA.

Lawrenceville—St. Andrew's Ch.  
Aid Society for Foreign  
Missions..... 10 00  
Petersburg—Grace S. S., "Corn  
Money" for Ponka Hos-  
pital..... 25 00 35 00

## MISCELLANEOUS.

S. F., Domestic Missions,  
\$100.00; Foreign Mis-  
sions, \$100.00; Indian  
Missions, \$100.00..... 300 00 300 00  
From sale of Greek ar-  
ticles, to be divided be-  
tween Ponka Mission  
and White Earth Reser-  
vation..... 23 25 23 25  
Received, through Mrs.  
Stanforth, for Ponka  
Hospital, from Mrs.  
Johns, Va., \$5.00; Mrs.  
Blackford, Va., \$1.00;  
Agnes T. Smith, Va.,  
\$1.50; Lucy F. Green,  
Providence, \$5.00; for  
the Ponka Mission, from  
Miss Eliza Murdoch, of  
Zion Ch., Urbanna, Md.,  
\$5.00; and for Indian  
Missions, from Rector of  
St. Mary's Ch., Hoovers-  
ville, Md., \$5.00..... 22 50 22 50

\$844 71